

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

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## Chronicle

**Home News.**—In an interview with the correspondent of the New York Times, Speaker Garner made the flat charge that the Administration had not kept its part of the agreement for a political truce in the passage of the relief bills. Mr. Garner held that the President was ignoring the partnership of the Democrats in these measures and seeking to make political capital out of them for himself. The Speaker implied that from now on the Democratic party would be more independent and this new policy was immediately apparent in the action taken on February 24 to create an economy committee of seven to recommend means by which Government expenditures could be cut by at least \$100,000,000. Thus the two great issues of the session would be the tax bill, in preparation by the Ways and Means Committee, and the Government reorganization plan as submitted by the economy committee.—Governor Roosevelt took a further step in his campaign when at Buffalo, on February 20, he came out for repeal of the Eighteenth Amendment by returning a control of liquor to the individual States. The Governor's plea, while referring back to his statement two years ago to the same effect, added a new argument that thus the States would be relieved of their difficulties by greatly increasing their revenues. In spite of

this statement there was no disposition apparent in the dry States to reject Roosevelt, which led the New York Times to state that the proof was now at hand that they had rejected Smith in 1928 solely because of his religion. Mr. Roosevelt further entered the public eye by removing from office Sheriff Farley of New York County because of unexplained items in his bank account. Meanwhile, ex-Governor Smith made a further step towards the nomination by letting it be known that he would formally consent to allowing his name to be entered in the Massachusetts primaries.

The Ways and Means Committee of the House, studying the new tax bill, made progress to the extent of agreeing to raise the bulk of the new taxes by a manufacturers' sales tax. \$1,000,000,000 in new taxes must be raised for the fiscal year ending June, 1933. There would also be increases in income taxes, surtaxes, and inheritance taxes. Beside the general sales tax, there would be another set of taxes on main articles of consumption. Most of these plans were in accord with the recommendations of Secretary of the Treasury Mills. There was, however, in Congress a disposition to lighten the burden of the poor and increase that of the rich.

**Argentina.**—On February 20 Dr. Agustin Justo, who was elected last November to the Presidency, was formally inaugurated and General Jose Uriburu, whose revolt in September, 1930 had brought about the fall of President Irigoyen, withdrew from office. The inaugural ceremony was simple and while no special enthusiasm was manifested the populace showed good will. The new President, it will be recalled, is a Conservative, had an active part in the revolt against President Irigoyen, and had formerly been Minister of War and Agriculture and Public Works under President Marcelo Alvear. The first of the new President's acts was to lift the state of siege which had existed since the revolution. Provisional President Uriburu's last official act was to publish a lengthy manifesto regarding the beneficial acts of the revolutionary Government. He granted a last minute pardon to President Irigoyen.

**Austria.**—So dreadful had become the crisis in Austria that Premier Karl Buresch declared his intention of introducing a law inflicting capital punishment on those who were taking or exporting gold out of Austria. At present the law forbids the death penalty for any crime. Recent changes made in the management of banks, industries,

the National Theater, and other institutions brought desolation to Austria. She found that her financial destitution had placed her in the clutches of foreign creditors who had their agents in control of over two-thirds of the financial and commercial business of the nation. And there did not seem a way out of the humiliating depths.

**Canada.**—Premier Bennett, in answer to the opening address of the Liberal leader, Mackenzie King, on the speech from the throne, declared that conditions in Canada were better than in any other country in the world. He promised in more definite terms that economies in government would be effected; the first of these was a cut in salary of ten per cent of all public officials, from the Governor General, the Cabinet, and Parliament, down to civil-service employees. He reported that the Departments had spent less than their estimates. The chief obstacle to balancing the budget would be the expenditure of \$80,000,000 from the public funds for the Canadian National Railway. No major tariff measures were contemplated in the present short session. Mr. Bennett indicated that perhaps the treaty with the United States about the St. Lawrence waterway project would be drafted within a short time.—A summary of the business conditions for 1931, issued by the Dominion Bureau of Statistics, shows that some progress was made towards the elimination of the adverse trade balance. Both exports and imports were diminished, the latter, however, in the larger proportion.—Final figures of the 1931 population census give the Dominion total as 10,374,916, as against 8,788,438 in 1921. Losses were registered in Prince Edward Island, Nova Scotia, and the Northwest Territories.

**China.**—Stubborn fighting on both sides marked the Sino-Japanese struggle. Japanese troops opened the Shanghai offensive on February 20 aided by 180 airplanes, and while they made some advances they were valiantly withstood by the Chinese forces and on February 25 were still trying to take Kiangwan. Both sides were reinforcing their troops and Japan had reduced its home garrison forces almost to a minimum. There were heavy losses on both sides. There was no prospect that either of the combatants would yield. In view of the developments, new warnings were issued to consulate authorities to advise their nationals to evacuate areas in the International Settlement adjacent to the concentrations of Japanese troops, whose use of the Settlement as a base of operations exposed it to Chinese counter-attacks.

On February 18 the independence of Manchuria and Inner Mongolia was formally declared by the new north-eastern administrative community. The declaration was signed by the Governors of Mukden, Kirin, Harbin, and Jehol, as well as by General Ma Chen-shen, who fought the Japanese last Fall, and two Mongolian princes, Ling Shing and Chi Wang. At the same time a declaration was issued denouncing the regime of former Marshal

Chang Hsiao-liang and outlining the future administrative policy of the new State. In foreign affairs it promised to avoid anti-foreignism and pledged cooperation with the world Powers to maintain the Open Door and the equality of opportunity. Its internal program was for the promotion of industrial and agricultural prosperity, the elimination of class wars and Communism. It was assumed that the former Emperor of China, Henry Pu-yi, would most likely be first President of Tatung, the new State. Whether the State and the complete alienation from China of all three of the Manchurian provinces and of Inner Mongolia and Jehol, would be recognized by the World Powers, even by Tokyo and Moscow, was not certain, for they were all withholding action until China made a move.

The Sino-Japanese conflict continued a source of intense anxiety. On February 19 at China's request an extraordinary session of the League of Nations Assembly, the second in its thirteen years of existence, was summoned for March 3 to adjudicate China's case against Japan. President Joseph Paul-Boncour read the resolution referring the "tragic conflict" at China's request to the League Assembly which the Council was convoking, while carefully retaining all of its own powers to keep peace. The Council acted on the petition of the Chinese delegate, Dr. Yen, notwithstanding Japanese opposition registered by Naotako Sato. The Council decided that Japan's legal objections to the meeting were invalid. A suggestion of a League boycott of Tokyo did not meet with much approval. A rumor that Japan might withdraw from the League was vehemently denied by the Tokyo Foreign Minister Kenkichi Yoshizawa. Speculation was rife as to whether the United States and nine others in the arms parley would take part in the extraordinary assembly. The attitude of Washington was re-emphasized through a letter of Secretary of State Stimson to Chairman Borah of the Senate Committee on Foreign Relations on February 24. He indicated that Japan was violating solemn treaties; reminded Great Britain that she had joined us in affirming the Open Door policy; insisted with Japan that the modification of the Nine-Power treaty either by conference or by violation at Shanghai gives the United States the right to recede from its naval and fortifications agreement with Tokyo; refused to recognize any steps taken in violation of these treaties; and invited the other Governments of the world that will meet at the League Assembly to adopt the American position, predicting that the moral force of world opinion will outlaw Japan and eventually result in "the restoration to China of rights and titles of which she may have been deprived."

**France.**—After M. Paul Painlevé had failed in his desperate, forty-eight-hour attempts to form a Ministry of the Left, President Doumer summoned André Tardieu to the task. M. Tardieu succeeded within twelve hours and announced a Cabinet from which the Left parties were excluded and which was composed entirely

Premier's  
Statements

International  
Action

Japanese  
Advance  
Checked

Mukden  
Declares  
Freedom

Tardieu  
Cabinet  
Approved



of Right Center members. M. Tardieu, the Premier, will act as Minister of Foreign Affairs; Pierre Laval was retained in the Cabinet as Minister of Labor; the Ministry of the Interior, important post politically because of its control of elections, went to Senator Albert Mahieu, hitherto an unimportant figure in French politics. A striking innovation was made when the new Premier reduced the number of portfolios from 21 to 13. The duties of the War, Air, and Navy Ministries, three distinct offices, were combined into one new post, the Ministry of National Defense; and this portfolio was given to François Piétri, who will probably act also as supreme delegate to the Geneva Arms Conference. The personnel of the new Cabinet, exclusive of those already named, was announced as follows: Vice President of the Council and Minister of Justice, Paul Reynaud; Finance, Pierre Flandin; Public Instruction, Mario Roustau; Public Works, Communications, and Merchant Marine, Charles Guernier; Commerce and Posts, Louis Rollin; Public Health, Camille Blaisot; Agriculture, Dr. Claude Chauveau; Colonies, Louis de Chappedelaine; Pensions, Auguste Champetier de Ribes. On February 23 the Premier appeared before the House of Deputies to make his Ministerial declaration. He demanded that the budget be disposed of before the elections and that the elections themselves be scheduled for an early date. After a stormy session in which eleven hostile Deputies offered interpellations and during which he promised that the electoral law, chief cause of the Laval Cabinet's fall, would not be urged, the Premier received a vote of confidence by a majority of 309 to 262.

**Germany.**—The seething pot of restless factionalism boiled over, as was expected, with the opening of the Reichstag February 23. The Nazis, who had absented themselves from the Reich since February 10, 1931, were present in full force, their one objective being to bring about a vote of non-confidence in the Bruening Government. While debating the proposed dates for the elections, Dr. Joseph Goebbels, chief aide to Herr Hitler, took occasion to denounce Bruening as "not representing the German people" and intimated that President von Hindenburg had been disloyal in accepting the support of the Socialists whom he dubbed "the party of deserters." Dr. Groener answered for the Government, declaring the statements made were an insult to the President. Violent disturbances broke out and Dr. Goebbels and three other Nazi leaders were ejected. Several times the sessions had to be suspended until order could be restored. In spite of the intense rivalry of the parties and the strong organization of the opposition, Bruening managed to hold his own.

It was announced that Colonel Theodore Duesterberg, officer of the Steel Helmets, would be Dr. Hugenberg's choice as candidate on the Nationalists' ticket, and Herr Hitler, about whose citizenship endless discussions were reported, would take the field for his own National Socialists. Many saw Hitler in a sorry position, forced to the test while in bitter contention with Germany's greatest hero.

Bruening was credited with good diplomacy in thus putting his forceful antagonist in an embarrassing position. The general impression was that President von Hindenburg would have a plurality if not a majority of the votes.

**Ireland.**—The Fianna Fail party elected a sufficient number of representatives to guarantee the election of Eamon De Valera as President. The finals of the general election were as follows: Fianna Fail, 68, a gain of 14 new seats and a loss of 1 seat held formerly; Cumann na nGaedhail (Cosgrave Ministerialists), 53, a gain of 1 and loss of 9 seats; Independents and Farmers, 15; Labor, 7; Independent Labor, 2. Due to the postponement of the election in County Leitrim, seven deputies were voted for on March 2. In the first preferences, Fianna Fail and Labor polled 351,000 votes as against 319,000 for the Ministerial party and the Independents. All the leaders in the last Dail were elected with the exception of T. J. O'Connell, Labor chief, and Parliamentary Secretary of Posts and Telegraphs Michael Heffernan. In the Dail, on the basis of the returns already made, Mr. De Valera could normally command 77 votes through the support of Labor. Mr. Cosgrave, with the help of the Independents, would have 68 votes in opposition. But in the country at large, according to Mr. De Valera, there would be a far greater "moral" majority in his favor. Rumors of a cooperative Government between the De Valera and Cosgrave parties were repudiated by both leaders, as were the reports that a "neutral" Government would be set up. Mr. De Valera made it clear that he would try to fulfill his election promises, principally, the abolition of the oath of allegiance to the King and the retention by the Irish treasury of the land annuities, amounting to £3,000,000, which had formerly been sent to England. In regard to the oath, his contention has been that it does not form part of the Treaty but is a Constitutional provision and therefore within the competence of the Dail without reference to Great Britain. The Labor party was willing to align itself to Fianna Fail in its economic program but opposed tampering with the Treaty and the Constitution. In England, the election of Mr. De Valera was accepted calmly; it was said, by the press, to have created a "disagreeable atmosphere" and to have made "an awkward position." It was pointed out that any action in regard to the oath and the land annuities would be judged a violation of the Treaty and that such action would cut the Free State off from the Dominion status; as a result, the Free State would receive no Imperial preferences in the tariff. This would cause serious handicaps to Irish farmers, since ninety per cent of the farm produce is absorbed by England.

**Japan.**—A new Diet was elected on February 20. Final returns showed the Seiyukai, or Government party, led by Premier Inukai won a majority of 142 seats. All told, the party got 304 seats. The Minseitō Opposition took 147, while 5 went to Labor, 5 to the Adachi party, 2 to Kakushin Ozaki's, and 3 to the Independents. It will be

Reichstag  
Reconvenes

Hitler  
a Candidate

Election  
Results

Diet  
Elected

recalled that the Minseito party was deposed when the Cabinet of former-Premier Wakatsuki fell last December. The Seiyukai supports the military in its activity in Manchuria and Shanghai and so the Inukai victory was interpreted as an approval of Japan's activities in China and it was anticipated that the Government would continue a strong policy towards China and the Soviet Union. In the old Diet the Minseito held 247 seats against 171 held by the Seiyukai.

**Mexico.**—The movement in Mexico to restrict the number of priests to one in every fifty thousand of population spread over the Republic and it was stated that

Religious  
Persecution

Bishop Navarrete in Sonora had accepted the limitation for his State.

This was in accord with the words of the Pope, as quoted by Archbishop Ruiz in his pastoral letter of February 15, as follows: "So long as the storm lasts let Bishops, so far as may be possible, avoid the suspension of worship and having protested against the unjust conduct of the Government let them permit priests whose names are registered to keep open the churches and place the priestly ministry at the disposal of the Faithful. Moreover, when priests find it necessary to register, let them do this under formal protest against the law and stating that they subject themselves to register only because of *force majeure* and with the permission of their hierarchical superiors. These protests and statements should, wherever possible, be made publicly." These words of the Pope thus disposed of the rumor that the Mexico City agreement had been made without his permission, though it was also made clear that the Pope disapproved highly of the legislation itself and urged Catholics to organize for its repeal.

**Russia.**—Trade relations between Russia and Austria ceased on February 18. The Austrian banks refused to accept Austrian schillings, saying they had already dis-

Austrian  
Trade

counted Russian bills abroad as dollars and must therefore make payment eventually in that currency. About

\$9,000,000 was involved.—Drastic punitive measures were being taken in various Russian towns against organized theft of food and racketeering. Leon Trotsky, with thirty-six other emigrés, was formally deprived of Soviet citizenship on February 21.

**Spain.**—On February 20 the Minister of Finance submitted to the Cortes the first Republican budget, the largest budget in the history of Spain. Total expenditures

Loan to  
Balance  
Budget

were placed at \$305,000,000, and to balance this sum the Ministry called for an internal loan of about \$40,000,000.

The War Ministry was allotted the second largest outlay, although the new Constitution contains an article renouncing war. The appropriation for education amounted to \$4,400,000. There were increases for the Departments of Interior, Agriculture, and Labor.

**League of Nations.**—The report that the League

Council had already turned over the dispute between the Lithuanian Government and the German inhabitants of the Free City of Memel to the World Court at The Hague was later contradicted by the news that the Council had failed, owing to Lithuania's objections, to reach an agreement on this point. They had, however, informed the disputants that they were free to apply to the World Court for a settlement. Otto Boettcher, the deposed President of the Memel Council, resigned on February 23.

**Disarmament.**—The wide German proposals were laid before the World Disarmament Conference at Geneva on February 18 by Ambassador Rudolf von Nadowitz.

He asked for the abolition of all army and navy aviation, for the destruction of all frontier fortresses, for the dismantling of Gibraltar and all other fortifications which control passage between free seas, for the abolition of conscription, and for a reduction in all naval tonnage, as well as in the caliber of guns. The proposal concerning the control of waterways was so worded as not to include the Panama Canal. The plan was presented as an alternative to the draft convention proposed previously by the Preparatory Disarmament Commission.

Observers continued to comment on the number and variety of the proposals that were submitted by each of the fifty-seven delegations, presaging a well-nigh infinite variety of discussions. Since each delegation offered about seven proposals apiece, it raised the total to near 340.

China based her plan of armament on the extent of a nation's territory and frontiers, its natural security against invasion, etc. Hugh Gibson, the American chief delegate, offered the suggestion that a guide to the size of armies might be found in the allotments permitted by the post-War treaties to the various Central European Powers, as sufficient for maintaining order and policing their frontiers. In other words, a military "yardstick" to correspond with the naval "yardstick" proposed by the United States at the London naval conference.

From the point of view of one who recently entered the Catholic Church the article next week, "The Future of Protestantism," will be interesting to Catholics and non-Catholics alike. Its author is Edmund Booth Young.

How Eugenics expects to get its message across will be the amusing story told by Jack Alexander in "A Vast Program Going Nowhere."

Daniel A. Lord studied the advertisements in the recent birth-control number of the *Nation*. "Judged By Its Advertisements" will be enlightening.

"Is the Spanish Constitution Constitutional?" is the well-justified query asked in his article by William Leo Lucey.

The Editor will contribute a paper in which he will attempt to register the reactions of our readers to recent economic pronouncements by Messrs. O'Shaughnessy and Hirschfeld.



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### Radio Censorship

ANY man in these United States who undertakes to restrict the free expression of opinion has a task of considerable difficulty on his hands. Unless he is a judge who, as long as the bill introduced by Senator Norris remains unapproved, can also act as jury and executioner, his task may be said to be impossible. The offense may be real, and the critic's motives may be unimpeachable. But at every hand, the crusader is brought face to face with the Constitutional guarantee of free speech.

At the same time, the Federal Radio Commission is exercising a censorship of the most direct and conclusive type. Charged by Congress to supervise radio stations, the exchange of messages, and broadcasting in general, the Commission has not hesitated to exercise all the powers, implicit as well as explicit, conferred by its charter. At times, this charter has been interpreted under the rules of wide discretion, but on the whole it may be admitted that without the Commission, broadcasting in this country would find itself in an inextricable snarl.

With all this admitted, however, it is certain that sooner or later, the Supreme Court will be called to rule upon the Commission's exercise of authority. Its work implies censorship, beneficent censorship, possibly, but for all that, a censorship which is direct and final. It can rule a speaker from the air on the ground that since he has criticized public officials in the past, he will presumably criticize them again, if permitted to speak. It can even close a station on the ground that in the opinion of the Commission's censors, the programs which it broadcasts are illiterate, uncultured, or not calculated to promote the general welfare. If this is not censorship, in the sense forbidden by the Federal and practically all State Constitutions, then the word has ceased to present any intelligible meaning.

Thus far the Federal courts have persistently declined to review the fundamental Constitutional question involved. Unless we are in error, their decisions have been based on considerations which while sufficiently germane to the facts as alleged, avoided review of the free-

speech guarantee. Regrettably, even the Supreme Court has followed this practice, and on February 23, declined to review the case of stations WMBB and WOK, involving the constitutionality of the Act creating the Federal Radio Commission. When this action first came before the Supreme Court, on certification from the Federal Circuit Court in Chicago, it was remanded. After that Court, in accordance with the remand, had issued a supplemental decision, the owners of the stations petitioned, but in vain, for a review of the whole case by the Supreme Court.

We do not venture to question the propriety of this decision, but it is permissible to regret that up to the present no ruling has been obtained on the right of Congress to assume control over all radio stations. Disputes are bound to recur, and it is not clear that a policy of waiting for events to shape themselves into more intelligible form will make the decision easier. That censorship exists is unquestionable; furthermore property rights of inestimable value are at stake. By what authority does the Commission allot the various air lanes, and subsequently withdraw or transfer them? The excuse, sometimes heard, that preferable lanes are assigned only to companies which can use them to the best general advantage does not stand up under critical examination. It may be only another way of stating the blunt fact that valuable property rights may be confided to Croesus, but must never be given to the apple seller at the corner.

The radio needs supervision, beyond all doubt. But it is not obvious that this supervision should mean control of property rights and the destruction of the First Amendment.

### Give a Job

SOME weeks ago, a Federal agent arrived in a Southern city, and announced that "the problem of unemployment must be solved." Thereupon he ensconced himself in the Federal building, flanked by a ream of questionnaires, some of which were two feet long. At the end of the week, he had recorded a mass of uncritical data, and three jobs for the unemployed. Thereafter he dozed at his desk, while St. Elizabeth's Hospital did what it could to relieve distress by feeding several hundred men three times a day.

Let us not regard the Federal agent with too much scorn. If he thought that statistics were as important as jobs, many in higher place have thought the same. No doubt, the knowledge that about ten million wage earners are out of work, and that possibly as many more are on half-pay, is important in planning against a recurrence of this national disaster. But it is much pleasanter to learn that last week a private organization found jobs for 78,076 unemployed men with families.

The best help that can be given a jobless man is a job. We should be nearer the end of our troubles if the energy used up in collecting funds for the jobless were applied to the more difficult task of finding work for them. Some of that energy seems patterned on the model made popular by the racketeer, and is as unlike charity, or even philanthropy, as can be imagined. A New York school

principal advises his teachers that if they do not give more from their scanty resources, "they may lose not only respect but present salary schedules," and the letter ending with this threat is offered by the superintendent of schools as a model appeal for contributions.

In common with other men and women, teachers are probably contributing as much in money as they can possibly afford. The cost of distributing these funds is considerable, and in any case, giving money, except for emergencies, is not the best way of helping the unemployed. A sustained campaign to find work for them in public and private enterprises is on all counts preferable.

### Washington's "Rules of Civility"

WHEN Parson Weems sat him down to indite his story of the youthful Washington and the cherry tree, he did not know that he was to win immortality by one dip of his quill into an inkpot. That fabrication will never die. Millions who thrilled at its recital in the nursery will continue, despite the historians, to picture George at the age of seven, spreading devastation with his little hatchet throughout his father's orchard, and to the end they will behold the candid culprit caught to the parental bosom as, in a flood of tears, the senior Washington moralizes on the incident in the best manner of Sir Charles Grandison.

Even Lincoln, who saw through the mesh of the Parson's tale, had no hard words for it. It was an allegory, he thought, that gave a perfect picture of Washington's characteristic frankness and truthfulness. As such he thought the young might profit by it. But historians withhold this gentle censure. With Spartan severity some insist that the young should be restricted to a stark regimen of cold and unassailable fact.

Others, however, put their disapproval on a more reasonable basis. Owen Wister, for instance, in his "Seven Ages of Washington," thinks it "unfortunate" that American boys be brought up on the story of the cherry tree, and in ignorance of the fact that at the age of fourteen George Washington was painfully making a copy of a little book on good manners. Wister is right, but Weems was the better psychologist. He knew that all boys are deeply interested in learning some new method of cutting down a tree, but that few, if any, evince as much as a vestige of interest in good manners.

Historically, then, the story of Washington's book on good manners is assuming some importance. Six years ago, Charles Moore, then head of the manuscript division of the Library of Congress, edited a small volume with the long title "Rules of Civility and Decent Behaviour in Company and Conversation," and in his notes brought out a number of new facts as to its origin. Discussing this edition in the current report of the Jesuit Educational Association, the Rev. Gilbert J. Garraghan, S.J., shows that these "Rules" were compiled about 1595 for the use of students at the famous Jesuit College of La Flèche in France. Later they were translated into Latin by Père Perrin, of the College of Pont-à-Mousson, and became so popular that many French and English editions followed.

The English version was made by one Francis Hawkins, who later became a Jesuit, and died at Liège in 1681. The "Rules" are 110 in number, and, as Mr. Moore concludes, formed "one of the most important parts of Washington's education." "The part they played in his life, since his public and private acts show their influence at every turn," writes Mr. Wister, "was of the first importance, not to him alone, but to his country."

Whether the "Rules" were adapted from the Hawkins text by Washington himself or by someone else, possibly a tutor, Father Garraghan is unable to say. "But of their derivation from the English version of the Jesuit manual of politeness there can be no doubt." Historians agree that their influence in forming Washington's character was deep and lasting. Moncure D. Conway who, nearly forty years ago, first drew attention to the Jesuit origin of this little book on manners, not only claims that Washington drew from it "the humility and self-discipline" which marked his character, but also that Madison, the Father of the Constitution, and Monroe, "were taught by it." Few books have done so much to direct the course of nations as this unassuming text, written three centuries ago for the college boys at La Flèche.

### Evaluating Public Utilities

IN an address over the radio, given some weeks ago, Gilbert Bettmann, Attorney General for the State of Ohio, submitted an outline of the State's efforts to obtain a decision in a case against a company furnishing telephone service. The principle at the root of the case, said Mr. Bettmann, was quite simple. It was admitted by all parties that the company might rightly claim a fair return on the value of all used and usable properties. Fixing the fair return at six per cent, it remained to find the value of the company's property. The State began that search by instituting a suit in 1924. After eight years, the case has reached the Supreme Court of Ohio, and whatever the decision, an appeal will certainly be taken to the Supreme Court of the United States. "Many of us may be old, gray and feeble," commented Mr. Bettmann, "before that case is decided."

The layman may, and probably will, take the view that assessment of the property values in question should not be a fearfully difficult task. While a large and populous State, still Ohio has its limits, and it ought to be possible to reach a decision in considerably less than eight years. It is possible; in fact, the chief difficulty is that in less than that time, two decisions were reached, one by the State officials, and the other by the officials of the company. Unfortunately, an umpire, able to enforce a final decree, is not at hand.

This problem, with similar problems in other States, gives rise to the question as to whether our judicial machinery is equipped to deal with them. In point of fact, at least this may be said, that our courts do not usually rule on them with satisfaction to any of the litigants. In some, if not in all, jurisdictions, the technical phases of the dispute may be referred to masters, but, ultimately, decision rests with judges who not infrequently confess



with disarming candor that they have been unable to reach any independent findings.

The Constitutional provisions on which our courts rest seem to call for no revision. But the procedure and statutory requirements under which they have operated for nearly a century, do not meet the needs of this complex industrial age. It would seem to be wholly within the province of the several States to create boards adapted to these new conditions, vesting them with judicial authority and with power to enforce their findings. But unless these boards are to be nothing more than merely another set of courts, some new, or at least unsuspected, principle in jurisprudence must be found. Here is a task worthy the best intellects in the American Law Institute and in the departments of research in our schools.

### Amateur Reporting

IT is unfortunate that in reporting the Resolution of the Sacred Congregation of the Holy Office, relating to pre-nuptial promises in mixed marriages, the Associated Press neglected to take counsel in good time with the canonists.

On its very face, the subject matter of the Resolution was highly technical. That fact, however, gave the Associated Press no pause. Its inaccurate report was copied by hundreds of newspapers and reviews, and in many instances the comment and inference added by editors and re-write men magnified the original inaccuracies into grotesque monstrosities. In a number of journals, the language used necessitated the inference that Rome was on the point of issuing decrees of nullity of marriage by wholesale.

Several days later, the Associated Press did what it should have done at the outset. It consulted a canonist of repute, the Rev. Valentine Schaaf, O.F.M., D.D., of the Catholic University, and from him obtained an explanation of the Resolution. But by the time this commentary was put on the wires, it was no longer news. Few newspaper editors care for explanations. The statement that Rome is about to adopt a new theory of marriage is news, but the counterstatement, coming several days later, that Rome is about to do nothing of the kind, is not. Hence the first account will make the first page, probably with two-column headlines, while the second, if it appears at all, will be relegated to an inconspicuous position on the nineteenth page.

Since this fact is well known to the Associated Press, it will not think Catholics unreasonable when they ask that stories which refer to technical points in ecclesiastical science be verified before they are released. Otherwise much harm may result. It is quite possible that only a few of the readers of the *Louisville Courier Journal*, to take but one instance, who perused the erroneous account set under flaring headlines on the first page, disinterred the correction from the inconspicuous position in which it appeared a few days later. In any case, the original impression of some of them, that Rome was once more indulging in tyranny, was too deep to be removed by a correction.

### Charity in Industrial Disputes

A LAWYER who for years has occupied a position of prominence in his State writes to say that as often as he reads the Labor Encyclicals of Leo XIII and Pius XI, or AMERICA's frequent references to them, he is constrained to smile. It is his contention that as long as the present social and economic structure remains unchanged, with its tolerance, if not open approval, of the excesses of capitalism, consistent application of the principles of justice and charity to industrial disputes must be wholly impossible. He hastens to add that, while this is his reasoned conclusion, it must not be taken to mean approval of things as they are. "I fear, however, that you and your Catholic associates are but beating the air in your eloquent exposition of the principles of the Papal Encyclicals."

It is quite probable that after an examination of the relations which exist at present in this country between capital and labor, many will agree with our friendly critic. One effect of the prevailing depression has been to show that, with a few notable exceptions, the heads of industry and business in this country have had but one purpose, namely, to gather the largest possible returns from their investments. Right and wrong have been assessed by reference to standards set up for them by legal counsel. To their eyes, whatever the law did not actually forbid lay well within the bounds of justice, and the demands of charity were generously met by regular contributions to the local community chest. As to their particular businesses, if they paid an employe what the employe consented to receive, and discharged him in slack periods, their consciences left them with the assurance that every duty had been amply fulfilled.

With all this granted (and the picture might have been painted in darker colors) it does not follow that "expositions of the principles of the Papal Encyclicals" are mere waste of time and effort. If we hope to win on the seventh day, we must begin on the first. No one, the Popes least of all, expects to see the creation of a new world as the result of an Encyclical, or of a series of persuasive expositions of the rights of the worker as a human being. Evil is too deeply entrenched for that easy victory. Nor can we safely put much reliance on the possibility that men who formed their convictions years ago, under the influence of a pagan theory of man and society, will at this date change their views. But in any case, a good cause is always worth fighting for, and a brave stand will win recruits, especially among the young men and women whose lives and influence will play an important part in the direction of the conduct of the next generation.

If the Catholic apologist, pleading for the application of the eternal principles of justice and charity, not only to industrial disputes, but to all problems which may arise in life, can gain but a few followers every year, his work is well worth while. An army of right-minded men and women, pledged to defend social justice, will grow in numbers and influence as he pleads. Should he take refuge in a policy of despondency, evil will sweep the field in triumph.

## First Steps at Geneva

JOSEPH F. THORNING, S.J.

Special Correspondent of AMERICA

SO much disarmament material of a technical nature is being poured out of Geneva at the moment that it occurred to your correspondent that the readers of AMERICA might be a little tired of statistics and prefer a glimpse behind the scenes of this World Conference. There is a human side to the most formidable gatherings, even if hedged in by Swiss *huissiers*, official cars, and private staffs. However cold and uninforming the platform speeches may be, they are often humorously retouched in the side rooms of the Conference building and exposed in the pitiless analysis of hotel lobby or private reception. A certain amount of "window dressing" is essential, it seems, to an international conference, but sometimes the most deft experts in the art of public relations are discovered in the act of arranging a halo for themselves.

Consequently, the present article will dispense with discussions of quotas, and confine itself to words that were not spoken before the microphone and gestures that eluded the click of the camera.

In the first place, it may be mentioned that the real passion for disarmament is not conspicuous on the main floor of the Conference edifice, where the delegates are seated, but is rather concentrated in the galleries, which are in part reserved for representatives of various national and international peace organizations. Although silence is strictly enjoined by numerous signs and even dignified applause is frowned upon by the attendants, impatience is frequently manifested, especially when partial measures, like abolition of the submarine, are advocated by the eloquent speakers on the rostrum. When Sir John Simon, for example, opined that gas and chemical warfare were inhumane, there was an almost inaudible murmur from the women's section, "Just as if all war isn't inhumane!"

The most militant pacifists, however, were momentarily nonplussed when André Tardieu, leader of the French delegation and Minister of War, in a masterly address explained the proposals of his country for the creation of an international air force to be at the disposal of the League of Nations. Whether one agreed or disagreed with the French thesis of security and mutual assistance, one was bound to admit that the French had a plan, that the plan was skilfully fitted into the legal framework of the League of Nations, and that it switched the searchlights of public opinion from the vast military establishment of France to the necessity of a proper organization of peace. The ingenious young men at the *Quai d'Orsay* must have burned much oil in the perfecting of this proposal, the ingenuity of which left the delegates and audience breathless in admiration. Like a banker explaining a report to his board of directors, Tardieu drove home each point with a serene emphasis and polished gesture which gave the battery of camera men a wealth of ma-

terial. The members of the Little Entente applauded at just the right moments.

Since it was the day before Shrove Tuesday, some one had the wit to remark that M. Tardieu did well to disguise himself as an "angel of peace" on the eve of Carnival. Others congratulated him on his agility in riding bareback on the edge of the "pacifistic chimera," while here and there a voice was heard suggesting that the germ of an idea had been discovered and must be developed. Some were unkind enough to say that the project would have been impudent had it not been diverting. But whether you were amused or awed, you had to admit that the first effort of the French delegation had shifted an undesirable burden of proof to the shoulders of persons unknown.

Ambassador Hugh Gibson, speaking for the United States, made an exceptionally favorable impression. This was due, it must be acknowledged, not only to his matter but to his manner of explaining the American viewpoint on the limitation and reduction of armaments. It was striking to hear him say: "The burden and dangers of the gigantic machinery of warfare which are now being maintained in times of peace have reached a point where they threaten civilization itself. . . . It [the United States] views that burden as unnecessary and inexcusable."

Nine concrete proposals for the minimizing of the weapons of aggressive warfare were made by Ambassador Gibson, including the abolition of submarines, bombing of civilian populations from the air, and the total exclusion of lethal gases and bacteriological warfare. If history could furnish instances of self-denying ordinances of this kind having been actually observed, the suggestions would have had considerably more edge. Nevertheless, in advocating proportional reductions from the figures laid down in the Washington and London agreements on naval tonnage, the American representative showed that real reduction, not mere limitation was intended. As he said in his peroration, "decrease in arms is an essential, not alone to economic recovery of the world, but also to the preservation of the whole fabric of peace." Career men in the diplomatic service had reason to be proud of Mr. Gibson.

That Germany is the country which has most at stake in the Conference was clear from the outset. This was further emphasized by the presence in Geneva of the Chancellor of the Reich, Dr. Brüning. The international prestige which this great Catholic statesman has won was manifested both by the cordial reception and cheers he received from the crowd outside the Conference hall and by something in the nature of an ovation when he ascended the bema to state the case for Germany. Many, who mistakenly imagine that "the voice is the voice of Brüning, but the words the words of Hitler" in foreign policy, had expected a vehement denunciation of the peace



treaties and an open threat that, unless inequalities were redressed, Germany would retire from the League. Nothing of the kind eventuated. The Chancellor is the keeper of his own conscience and the master of his own policy. His appeal in the name of peace and justice had nothing in common with the fulminations which issue from the Nazi headquarters in Munich.

To show how this moderation took the public by surprise, I may mention that immediately after Dr. Bruening had spoken in German, I heard an American journalist excitedly inquire of the official spokesman whether the Chancellor had delivered an ultimatum to the League. He did denounce "an armed peace founded on inequality of rights" and reminded the delegates that equality was the principle upon which the League of Nations rests. As had been anticipated, he stressed Article 8 of the Covenant which provides for general disarmament and declared that the scepticism which had been aroused relative to the work at Geneva could only be dissipated by getting on with that task. This much is certain: the Chancellor of the German Reich did not leave Geneva with diminished prestige.

One feature of his speech is of special interest to those who believe that the moral factors are paramount both for security and disarmament. Dr. Bruening was the one speaker of those representing the Great Powers who mentioned God and Christianity in the course of his remarks. The official translation put "Heaven" in place of God, but of course did not change the reference to "the will to peace, to a just and true peace which is one of the Christian commandments." Those of us who had participated in the Catholic manifestation in favor of armament reduction under the presidency of Monsignor Besson, Bishop of Lausanne, Geneva, and Fribourg, and had heard representatives of Catholic groups in the different nations declare that Christ alone could give real peace, were encouraged to hear at least one statesman give utterance to his realization of this important truth.

In fact, what was all too evident as the debate proceeded was that without a recognition of the Divine, eternal law, mere positive enactments, limiting, circumscribing, delegating war, would remain so many New Year's resolutions, taken in an expansive moment and to be maintained until expediency counseled otherwise. The exclusion of religion and religious motives from public life could not have a more striking *reductio ad absurdum*. Many delegates are frank enough to grant this and to lament privately that the motive most in evidence was that to derive selfish advantage from whatever action is proposed. There was a widespread sentiment that the decision on armament reduction might be taken from the politicians by a swift procession of events such as that described by one of the editors of AMERICA, the Rev. John LaFarge, S.J., in his review of the year in the field of international relations. In other words economic bankruptcy, it was strongly suspected, might follow moral bankruptcy, with the result that annual budgets simply would not allow the progressive increases which marked the period, 1925-1931. Like the gentlemen in gold braid who deliberated, dined, and danced at the Congress of

Vienna, the delegates to the Disarmament Conference may awake one morning to discover that Napoleon has come back from Elba. And Mr. Budget Deficit may be able to maintain his Empire for considerably longer than One Hundred Days.

## The Freethinker

JOHN GIBBONS

YOU have of course cathedrals in America, because I've seen some of them and very fine they are. In particular I remember one in New York with all the glories of High Mass and a simply packed congregation and a choir that struck me as one of the most wonderful that I had ever heard in the world. Only would you believe it, but through some queer kink in myself I had all the time to keep jerking it back into my English consciousness that I was really in a proper cathedral at all!

With us, you see, the word somehow conjures up an image absolutely different. You couldn't, for instance, have thought of that place of yours as a Minster, any more than you could have conceived the priest who was going to say Mass being slowly and majestically escorted across Fifth Avenue or Broadway or whatever it is by an elderly personage dressed up half-way between a university undergraduate and a peculiarly old-fashioned butler. But in England a cathedral would convey both of these impressions.

There will be, you know, a minster close which as likely as not may still be partially encircled by the ancient and crumbling walls of centuries back. Today the actual enclosure will of course be gone and where a bit of bastion or wall happens still to remain it will only be as a picturesquely flower-covered ruin in the middle of the big garden of one of the Canonry Houses and the Canon's grandchildren and their nurse maids will be using it for playing castles. But the idea of the close is as inviolate as ever, and the residents in it will make up a little community of their own, holding themselves almost monastically aloof from the vulgar activities of whatever bit of a city there may be that lies without.

So we shall have a deanery, a vast and hugely inconvenient barracks probably designed in the spacious days of the early seventeen hundreds and altered since as little as may be. Then on similarly gloomy but majestic lines will be the chancellor, the precentor, and so forth, to say nothing of the official lodgings, so to speak, of the Canons for the time being in residence. Elderly gentlemen of awesome scholarship, each Canon will be the incumbent of some old-world country parish far out in the shire to which the cathedral city will give its name and then so many times a year each Canon will leave his Cure of Souls, to enter into residence the better to perform his duty of sitting twice daily in his official stall in the Minster choir.

Dignities apart, however, a Canon will possess but the purely temporal power of a mere premier of political life, or as perhaps you would say, of a mere president. For a Canon Residentiary, who is he after all? Here today, and then tomorrow gone to some Cure of Souls unknown.

And, as in the life of civic government, the real Power Behind the Throne will be that of the permanent staff. Now with us a Minster Verger never goes; it is as impossible to think of him dying as it would be to visualize him being vulgarly born. Somewhere in the mysterious precincts of the Close is a sanctuary unknown to the laity where vergers are carefully laid down like rare wines and then with the years are so to speak slowly matured until in the rich fullness of time they can be produced as severe and grave of mien, graciously bald headed, and, in a word, dryly perfect. Then and not till then we learn that the Old Verger has retired at last and that our Minster has a New Verger. In his period of incubation he will have absorbed the traditions of his high office and in not one iota will he permit any of the Deans or Canons committed to his care to depart from them.

So at precisely ten minutes before ten in the morning and at precisely ten minutes before four in the afternoon you will see him standing under the vast porch of the Canon's Residence, college-gowned, skull-capped, and wearing the black coat and other appurtenances of a singularly correct butler, but with a white tie somehow reminiscent of a Lutheran minister. The huge door will open and the Canon's private butler will, as it were, officially hand over the prisoner, who will thereupon bow to the Verger. Then with the enormous silver Mace of Office held at precisely the right angle and with the cleric respectfully following at precisely the right distance the little cortège will make along the path through the trim lawns of the Close and so into the Minster. At four or at ten to the second that Canon will be ushered into his correct stall in the choir, and the door being closed upon him he will there be left to do whatever it is that Canons are shut into stalls to do. Furthermore, the Verger will be sitting vigilantly outside to see that he does it properly. The business as I tell you isn't a bit like Broadway or Fifth Avenue.

Nor for the matter of that is the Cathedral that I am thinking of now quite like your New York's St. Patrick's in certain other respects. For the building to begin with will not be particularly packed out. On a week-day indeed half a dozen wives and spinster relatives of the Cathedral clergy may quite well comprise the entire public congregation present. In the choir, that is. For on the other side of the screen in the vast nave it may be different, and at some seasons of the year as many as fifty tourists will be wandering vaguely around, staring hopelessly at the medieval brasses and monuments or sitting in twos and threes there in that forest of empty chairs as they listen to the peal of the great organ and the grave rise and fall of the choir boys' voices. For while in the English Minster of my mind the Precentor may have been an elderly scholar in the eighties and the author of a book on the Greek Aorist too learned to read and of nothing else, at least the choristers under his nominal control could sing. And in the nave would always be people listening to their chantings as wave after wave of glorious sound would swell out through the heavy curtainings of the door in the screen that divided off the choir. But it was very seldom that any of the

people could be shepherded through that curtaining. Too much like a church inside, that's what was the matter.

Americans of course almost all these people were; for except once a year when the Civic Authorities attended in state and the old building cheered up with almost the social atmosphere of a really high-class Flower Show, practically no Englishman from the city would ever dream of going inside his own Cathedral. Indeed without the contributions of American tourists it is a little difficult to see how the place could ever have been kept open on weekdays at all. One has of course for them a certain feeling of natural contempt, but on the whole it is a pleasure to be able to say that in general they behaved themselves quite decently. Just a brief and totally un-understanding walk round in a properly subdued silence, a little staring at the proper monuments and stained glass and things, and then an entirely proper offering to the Verger or to one of his satellites. For Americans, an almost necessary evil in a place of the sort, they mostly behaved in an entirely unexceptional manner.

Mostly, I said. For of course there were departures from the usual rule, and in particular I am now thinking of one especially regrettable case. That was of an elderly and slightly bowed American of whom I heard, and of his first bursting into English History by flatly contradicting the Verger himself in the middle of one of his little lectures to a party of personally conducted tourists. It was, by the way, upon the date of some point of what I believe is called the Perpendicular Style of Architecture, and the interruption had something of the moral effect of a bomb shell suddenly dropping in the silent vastnesses of the huge and deserted Cathedral nave. The lecturer was plainly shaken for the moment with the mere surprise of the outrage. Then pulling himself together like a Verger and an Englishman he continued his discourse exactly where he had left off and exactly as though nothing had happened.

Instead, however, of creeping shamefacedly away and either committing suicide or rushing back to the wildernesses of his native New York, that elderly American also went on exactly as though nothing had happened; but he ceased to listen to the personally conducted lecture. With the unhappily characteristic effrontery of his race he came back to the Cathedral again and again, only now going round himself and never attaching himself to any more parties; so much grace at least he had. Studying architecture, they said he was. And further it later came out that back in his own country he had achieved a reputation of some sort as an antiquarian authority upon the subject. It was through one of the Canons that this afterwards came out.

Day after day the man was there, poking round the Minster almost from opening time in the morning till when the night watchman came on duty at dusk. Then at the end of a week he was actually enquiring for a lodging in the sacred Close itself. The hotel, he said, was inconveniently far off, besides being as he put it with outlandish frankness inconveniently draughty and uncomfortable when he did get there. A room as near as might be to the Cathedral itself, just that and a bite of food,



that was all that he wanted. And he started looking for it with the air of a man who was going to get it.

How on earth he may have managed the trick I don't know, but presumably he was one of those unpleasantly wealthy Americans. Because almost within hours there he was quartered in the Verger's own sacred house, a privilege which must have cost quite a bit. Moreover he was treating the place just as though it had been any ordinary house that was letting a lodging. Eating chops cooked by Mr. Verger's daughter and even exchanging small civilities with his host whenever he met him just as though he hadn't been a Verger at all. "A very pleasant sort of a person in his way when you knew him," that was the verdict given afterwards.

But the couple of course never touched on architecture. "Ignorant," that would have been the Verger's summing up. But unless the subject were directly broached he was too large minded, I think, and too secure of himself to bear much malice about his lodger's unhappy break-out. Besides, whatever we may say, dollars do count even in England. On the whole then the relations between the pair were admirable, the host making due allowances for the foreign shortcomings of his guest. An American and so naturally a little strange, that would have been his tolerant way of putting things.

It was not however until the first Sunday of his stay that the guest's strangeness came to any real head. A very great morning that is, of course, in an English Close.

From highest to lowest all ranks will so to speak parade, and so we shall have a Verger and an Under-Verger, a Dean and a Sub-Dean, Precentor and Suc-Centor, Canons Residentiary, Minor Canons, and Vicars Choral, while it is even possible that there will be some congregation. All will be in the fullest of ceremonial uniform and two Silver Maces will be in use for the little processions across the Cathedral lawns. Incidentally, of course, the organ and the choristers will be at their very best and the cadence of the chants as thrown from one side of the Choir to the other is something hardly to be paralleled in Europe. The service, I tell you, is worth the attending.

And then after his breakfast, quite casually and as though the Cathedral just didn't count, that American went and asked for the way to the Catholic church, a totally unimposing shed right down in the town with an architecture in the purest style of galvanized iron and served by a single very shabby Irish priest with no pretensions of any sort to the Higher Scholarship and with the sole apparent interest of a hopeless effort at the redemption of an impossible debt. It was here, then, that our fine scholarly American insisted upon going.

And even then we overlooked his foreign blunder. It was probably a matter of Religion with him, said the Verger apologetically. Which, he went on with benign tolerance, would of course Make a Difference.

Incidentally it may have accounted for quite a lot of things.

## Our Corrupt Democracy

G. C. HESELTINE

THE size and scope of modern governments in the Western civilization are the very things that obstruct their efficient administration. Their democratic theory, however ideal, thereby becomes valueless. But it does not remain harmless. The hardening of political theory in face of its maladministration means the establishment of bad government, which means trouble. The history of mankind shows one thing at least, namely that bad government, of whatever form, results in revolt, which means the end of government, the end of order, and the disruption of civilization. Any structure of government that is impossible of efficient administration is a potential danger to humanity.

Government of large areas direct by large bureaucratic establishments, nominally controlled by elected bodies of vast direct representation, has of its nature innumerable difficulties directly relative to its size. Theoretically, the leading modern governments are democratic. That is, they are supposed to be government "by the people, of the people, for the people," government by the governed themselves through their chosen representatives. They are, in fact, nothing of the kind. The very centralization of the representative governors and their remoteness from the governed make them vulnerable to subjection to other forces than the will of the governed.

The more affairs are administered directly by the cen-

tral government instead of locally by locally elected bodies, the bigger are the contracts the central government and its departments make, and the greater is the inducement to graft. These opportunities for graft, coupled with the exclusiveness of a comparatively small central body governing and "representing" large numbers of people, make membership of the central government valuable to, and coveted by, the rich. This means that money will be the main lever for securing power in such centralized government, whether the money be provided by individuals or by groups for their nominees.

Thus the interest of such individuals and such arbitrary groups will be represented before that of the people who compose the electorate. These "special interests" may be, and often are, diametrically opposed to those of the common people. They are the more readily canvassed (by the press, for example), as the electorate grows in size. Even where they are willing, the representatives elected cannot possibly represent the actual opinions of the vast electorate.

Then again the machinery of government is perforce delegated by elected representatives to permanent officials, even more remote from the people and even less responsible to them. This is necessary when the matter concerned is a national one, such as national defense, postal services, and so on. But the modern tendency is to gather more

and more of the matters that are better administered locally into the net of a central bureaucracy. Such bureaucracy is of its very nature only remotely interested in local matters. Its individual officials can repudiate responsibility to the governed for their actions by throwing it upon the machinery or system of the bureaucracy. We do not think of blaming minor officials for what we suffer from the system; we assume the fault lies with a higher authority, and that higher authority is always inaccessible to (and so protected against) the citizen. Public servants are conscious that they are part of a bureaucracy that is strong enough to be the master rather than the servant of the public.

These two great defects of highly centralized government jointly nullify democracy. The bigger the electorate the less does the elected individual represent it, so that when a comparatively small body of congressmen or members of parliament is elected by a vast electorate it does not represent the electorate at all. One or two candidates are offered by party interests to tens of thousands of electors who know and are known by neither. The noisiest jaw, the biggest boost, the longest pocket, the snappiest party cry, get the majority.

If democracy means anything it means that the considered opinion of the people of the United States wished to turn their country into what Dean Inge has justly termed "a matriarchy of ice-water drinkers." The Volstead Act is a lesson to the world, a prime example of undemocratic government. The law is so repugnant to the citizens that it cannot be enforced. There is no need now to emphasize the fact that such a law unenforced brings the law as a whole into contempt, makes government a mockery and anarchy a commonplace.

The increased value of political power when it is highly centralized and wide in scope makes politics the stinking affair they have become. Every nation with such a form of government has its oil, Marconi, Oustric, and dope scandals. We hear about only those gross and badly handled cases that come to light. Yet how many men, once comparatively obscure and poor lawyers, have become very rich and influential figures in the national life though they have never engaged in any other industry than politics? The mere venality of individual politicians will no doubt occur in any form of government—it is worse when government is on the large scale.

What is more serious is the bribing and corrupting of the electorate on a large scale. The classic case in England is that compulsory unemployment insurance whereby Lloyd George and his party offered the working man ninepence for fourpence. This utterly immoral legislation bribed two sections of the country at once. The employers were enabled to keep down wages, the laborers thought they were getting something for nothing. Instead of insisting on the payment of a just wage to the worker, with which he could support himself and his family in accord with his natural and moral responsibility, the State deprived the man of that responsibility and the rights of citizenship that go with it. It threw the responsibility on the nation as a whole. Of what the employer should pay the employed, the employer contributes

a little to the State, the employed a little, and all the citizens the rest. That trick pleased two sections of the community, one numerically large and deceived, the other powerful. The British nation did not want the Insurance Act any more than the American nation wanted the Eighteenth Amendment.

The Insurance Act was not a matter of just Government but of political maneuver. Wherefore Lloyd George has been justly acclaimed the greatest politician of the age. What the Eighteenth Amendment was, it is not for me to say. That it has been subversive of good government all the world knows.

Another and more subtle form of corruption in modern government is the bribery of the electorate by the extension of the franchise, on the false assumption that it is an advancing of democracy. The extension of the franchise to women and the very young (though legally adult) is a reduction of its value to the minimum. Women and the young, despite their other admirable qualities, are by nature notoriously responsive to every possible sort of appeal before the appeal to reason. Hence the wider the franchise the more easily can the electorate as a whole be stampeded or gulled by propaganda. There is nothing admirable or intelligent or progressive in that.

This increase in size of electorates, involving an increase of power in the executives discloses the root evil of this form of the modern heresy. Under the guise of progress the executives pander to the false conception of democracy because it is expedient. The creation of a pseudo-democracy is a trick for throwing the blame for the failures of governments upon the people, a trick for evading responsibility. Modern politicians do not feel the responsibility of government as did kings. At best they feel a collective responsibility in a collection that is constantly changing. They are here today and gone tomorrow. When chaos comes upon the world, as it has come today, there is no one to blame.

Modern governments have lived from hand to mouth letting things rip, as they let the industrial exploitation of the poor rip until the poor kicked. Then government becomes a succession of legislative acts to get out of one difficulty after another. The problem gets more and more difficult as government is centralized. The central governments, for added power, have taken within their scope more than they can cope with. They are the less able to cope with anything in so far as they have abandoned the ethical and moral principles of which religion is the guardian. The divorce of politics or statecraft from religion has meant the divorce of politics from ethics and morals. It is not asked "is this legislation just?" "is it morally sound?" but "will it work and will people stand it?" "does it get us out of the immediate difficulty?"

The result is that the highly centralized, secularized and commercialized form of modern government based on pseudo-democracy, in order to overcome various difficulties, has brought womanhood (which means half mankind) to the gutter by destroying the integrity of marriage that gave women a proper status, by fostering a false notion of sex equality, and by the disruption of the family which is the disruption of the home. It has



brought about, in the United States, a particularly violent lawlessness, so that the only ground for punishing a notorious criminal was for not sharing his criminal gains with the Government. In England it has been driven to incredible forms of indirect taxation and restrictions of personal liberty, in which justice and equity play no part whatever. In the desperate situations with which it has been faced and for the immediate advantages of expediency, it has abandoned principles.

The advance that democracy could make on absolute monarchy would be to make government more responsible and answerable to the governed, and consequently more just. Modern pseudo-democracy has done the very opposite. It has made government more remote from the governed, more irresponsible, less answerable.

One explanation lies in the modern worship of mere bigness. Governments have been made as big and all-embracing and powerful as possible. They should be as big and powerful as necessary, and no more. In a democracy, everything that can be controlled by a man himself should be so controlled, everything that can be regulated by local bodies should be so regulated, and so on until only those matters that cannot of their nature be regulated otherwise should be regulated by the central government of a State. Thus government of the people begins with the people and is kept as local and close to the people's control in as many things as possible. The proper functions of a natural government, to preserve order within the State and safety against molestation from without, are very few; the rest of its operations are not government but interference and tyranny; and they end, sooner or later in revolt and anarchy.

#### THE ASHEN TIME

Earlier than life are days of death:  
From wintry graves arise delights of bloom,  
And calm eternity keeps breath  
To summon time's cold ashes from the tomb.

Remember, man, the Sign today,—  
The dust thou art in all thy wintered ember:  
Thy living soul obey  
That penanced thoughts and deeds may God  
remember.

MICHAEL EARLS, S.J.

#### TESTAMENT

What message shall I speak who am grown old?  
Grown old with dusty wanderings in far lands,  
Whose head is bowed with grief of years, whose hands  
Are rough with delving in the crusted mould;  
When fled is life's achievement, strong and bold,  
And nothing waits this flesh but death's grim bands,  
Watching with feeble eyes the ebbing sands,  
What message shall I speak who am grown old?

To youth I turn, with all my heart's acclaim:  
"Be true to things of worth, and spurning fame,  
Seek first the treasure that no gold can buy,  
Letting naught blind thy vision of the sky,  
So when, at eve, the splendid tryst is come,  
God lead thy lingering footsteps safely home."

COLUM CEARNAIGH.

## Washington and the Catholic Press

THOMAS F. MEEHAN

FROM George Washington to the Catholic Press seems a far cry, but, in keeping with the national invitation for a general bicentennial atmosphere, Holy Cross College, Worcester, Mass., supplies the link.

One of the treasures of the library of that institution is an autograph letter from the first President to the famous Mathew Carey, the publisher of Philadelphia, which reads:

Mount Vernon, 15th Mar., 1785.

Sir: I purposed so soon as I understood you intended to become the Publisher of a News Paper in Philadelphia to request that a copy of your weekly production might be sent to me. I was the more pleased with this determination when by a letter by my friend the Marquis de la Fayette I found he has interested himself in your behalf.

It has so happened, that my Gazettes from Philadelphia, whether from inattention at the Printing or Post offices, or other causes, come very irregularly to my hands. Let me pray you therefore to address those you send me, in the appearance of a letter. The common paper usually applied will do equally well for the cover. It has sometimes occurred to me that there are persons who wishing to read News Papers without being at the expense of paying for them, make free with those which are sent to others; under the garb of a letter it is not presumable this liberty would be taken.

I am—sir,

Your Most Obed. Serv.

G. WASHINGTON.

MR. MATHEW CAREY,

Printer of the *Eveng. Herald*.

There will be a familiar note to the publishers of our papers of today in the complaint of the "irregularity" of "my paper," and of the dead-beat readers who want papers "without being at the expense of paying for them."

Mathew Carey, who was born in Dublin, Ireland, on January 28, 1760, and died in Philadelphia, Pa., on September 16, 1839, was the first Catholic to attain prominence as an American publisher. Political troubles drove him from his native land and he arrived in Philadelphia on November 1, 1784. The following year he started the *Pennsylvania Herald* which was an immediate success. His publishing business grew steadily into the leading concern of the country, a large portion of its varied output coming from his own prolific pen as well as under his editorial direction and management.

The present Washington bicentennial celebration makes it interesting to note that the famous Parson Mason Locke Weems, the Cherry Tree historian, was one of Carey's most active book peddlers, disposing of them, as he wrote to the publisher, in 1811, to the value of \$1,000 a month as he rode about the country. It was to Carey that Weems wrote on January 12, 1800, giving details of his proposed "Life of Washington" that has since immortalized his name. This is what he said:

Dear sir.—I've something to whisper in your lug. Washington, you know is gone! Millions are gaping to read something about him. I am very nearly prim'd and cock'd for 'em. 6 months ago I set myself to collect anecdotes of him. You know I live conveniently for that work. My plan! I give his history, sufficiently minute—I accompany him from his start through the

French and Indian and British or Revolutionary wars to the President's chair to the throne in the hearts of 5,000,000 of People. I then go on to show that his unparalleled rise and elevation were owing to his Great Virtues. 1. His veneration for the Deity or Religious Principles. 2. His Patriotism. 3. His Magnanimity. 4. His Industry. 5. His Temperance and sobriety. 6. His Justice etc., etc. Thus I hold up his great Virtues (as Gov'r McKean prays) to the imitation of our Youth. All this I have lined and enlivened with *Anecdotes apropos interesting and Entertaining*. I have read it to several Gentlemen whom I thought judges, such as Presbyterian clergymen, Classical Scholars, etc., etc., and they all commend it much. It will not exceed 3 royal sheets on long primer. We may sell it with great rapidity for 25 or 37 cents and it w'd not cost 10. I read a part of it to one of my Parishioners, a first rate lady, and she wish'd I w'd print it, promising to take one for each of her children (a baker's dozen). I am thinking you cou'd vend it admirably as it will be the first. I can send it on, half of it immediately.

Carey and Weems began their business relations in 1794, and the connection lasted until the death of the latter and in a privately printed (1929) three-volume memoir of "his work and ways" the two first volumes are devoted to his unpublished letters to Carey. There have been eighty-four editions printed of the *Cherry Tree "Life"* since it first appeared in 1800. As one of the recent commentators on his work says:

The anecdotes with which he interlards the lives of Washington and Marion, Franklin and Penn, are folktales culled from the taverns and court-house audiences where he sold books, fiddled, and exhorted. As a collector of Revolutionary folktales alone his contribution to American letters, if not to history, is enormous. For no other could have told them so that they became a part of the lives and expression of a whole people and persisted to this day.

Bernard Dornin, not Carey, was the first distinctive publisher of exclusively Catholic books and periodicals. Carey's plant sent out all sorts of publications. The deplorable Hogan schism in Philadelphia drew a large part of its literary inspiration and support from his printed output. From 1790 to 1820 he published sixty-three different editions of the Bible and of these only four were Catholic; the other fifty-nine were the Protestant versions of the Holy Scriptures. During this period, Finotti, in his "*Bibliographia Catholica Americana*," notes the names of twenty-three presumably Catholic agents who were selling Protestant Bibles in thirteen cities of various States. Carey's grandson, Henry Charles Lea, was one of the most persistent and malicious defamers of the Church the country has ever known his favorite topics being the celibacy of the clergy, auricular Confession and the Inquisition. He spent a fortune on books exploiting his attacks.

His father, Isaac Lea, a Protestant, eminent as a scientist and naturalist, married Carey's daughter. Bernard Dornin's son, who also "mixed," had a distinguished career and attained the rank of commodore in the old United States Navy. Several years ago, when a list of the Catholic officers who had served in the Navy was being prepared for the United States Catholic Historical Society, his daughter was asked to supply some needed family details. Her answer was that she had always been a non-Catholic like her mother. She knew nothing, and did not care anything, about her Catholic grandfather.

## Back of Business

**I**N the papers we read about the new push toward prosperity consisting of larger rediscount possibilities. What is re-discount? And what is its connection with credits and currency?

Re-discount is the discounting, a second time, of a commercial paper by one bank for another bank. But what is discount? A man to whom you sell your lot on the beach for \$1,000, can pay in three months only. He will give you a written order drawn on another party for the payment, after ninety days, of \$1,000 to yourself. This is a ninety-day sight draft. If properly indorsed, the bank will buy the paper at an interest rate of, say, six per cent per annum, or, for ninety days, 1½ per cent, equivalent to \$15, which is the discount rate, while you get the proceeds amounting to \$985.

The housewife who buys three cans of evaporated milk does not bother with discounts, of course. She buys cash down. But not business. The mining operator who sells 1,000 tons of pig iron, takes a promissory note from the steel mill. He sends it to the bank for discount. And the manufacturer accepts a draft when he sells steel to the automobile manufacturer. And so down to Mr. Jones who buys a car under the instalment plan and also gives promissory notes which are handled by finance corporations. The discount procedure is a very important one, the most vital of our credit system.

What do the banks do with all these commercial papers? They accumulate them and frequently, when they have exhausted their loanable resources or otherwise lack sufficient funds, they remember these discounted papers. They look around if they cannot have them re-discounted somewhere, thereby obtaining much-needed funds. They can have this done, at the Federal Reserve Banks. But whereas private banking institutions can discount mostly any paper as long as it is properly indorsed, Federal Reserve Banks are under the law allowed to accept "eligible" paper only.

And how does the Federal Reserve System use its re-discounted papers? They become the collateral basis for the issue of Federal Reserve notes and thus constitute the only elastic currency medium. The new Glass-Steagall bill allows the Federal Reserve Banks to accept some commercial papers, not heretofore "eligible." This automatically widens the basis for currency issue. On one side, farmers and manufacturers, bankers, and brokers will be able to liquidate many more promissory notes than in the past. On the other side, the Federal Reserve System will accumulate many notes and papers which may not prove as marketable as one would wish.

If the business situation does not improve soon so that the market can absorb these commercial papers, assets will still be frozen, not only in the banks and the farms and the factories but in the vaults of the Government banks. The point of danger is this: not only will the Government's treasury load itself with values which today can be liquidated at a loss only but these same papers can, at least technically, serve as a basis for more currency issue. This is inflation. GERHARD HIRSCHFELD.



## Education

### Undergraduate Scholarship

DANIEL M. O'CONNELL, S.J.

A CATHOLIC educator often feels overwhelmed by the material endowment of non-Catholic institutions in money, buildings, equipment; by their large faculty and student numbers. Despite such admitted handicaps he takes courage in the fact that by teaching he fulfils part of the Master's precept *pasce oves meas*, "Feed my sheep," and he finds a personal satisfaction in his missionary contribution of an equivalent financial endowment of service. His own scholarship and his zeal in developing appropriate scholarship in his students, some of whom may become scholars, are also his personal opportunity and duty for promoting the influence of his educational institution in the salvation of souls. He is a home missionary using the language of education.

Consequently certain academic standards must be maintained. It would be lamentable if any Catholic institution, secondary or collegiate, were a dumping ground for failures from other schools or that four years of residence insured *ipso facto* a diploma or degree.

For the brighter individuals, who are to be found in every class, certain high-school syllabi outline honor-work. Just how the teacher will obtain the best results from this must depend on his enthusiasm and particular methods. He must be willing to sacrifice some of his free hours. Here let me suggest that it is better for the teacher, Religious, priest or layman, to attend rather to the development of his class than to his own self-improvement; that he take the small group of honor students in his classes and hold conferences with them, not with the formality, necessarily, of a regular class, but with the freer manner of conducting an academy or debating society, or seminar. The details must depend on the teacher's initiative. Except in the case of poor health, it is not easy to excuse a teacher from this honor-work for the brighter students. Principals should give every encouragement to it. The *English Bulletin* of a certain Religious Order had a stimulating article last Fall on such an English Academy for third year high-school students, conducted by a teaching Religious. I have heard of similar academies in other subjects. Extra time and energy are thus demanded of the instructor. They are his voluntary missionary effort—and who would deny that the home missionary of the class room may thus share the heat and burden of his brother on the foreign missions?

Turning specifically to our colleges, I should say that the prestige of Catholic college education must be appreciated first among our own students. They respect, inwardly at least, courses which are difficult enough to satisfy the collegiate regulation of two hours of study for each hour of lecture or class. Our kindness is misplaced if we adopt in any subject the "spoon-feeding" method. Our collegiate atmosphere should be hard work done by capable students. It is a rare atmosphere, and not all can survive in it. The capable will. It is these only who will give us the prestige, which is so necessary

for our colleges, if they are to attract and to train our thinking Catholics and, let us hope, future intellectual leaders. Archbishop McNicholas has said that it is worth all our educational efforts if we develop one Belloc or one Chesterton or one Mendel in a generation. European Catholics would seem at present to outstrip us in the realization of this ideal.

Our colleges, to have desirable prestige, should preserve a high and equal intellectual tone in everything they offer. There should be, for example, no "snap" courses. I wonder too if the academic name of either Catholic high schools or colleges is enhanced by plays that are purely ephemeral, not merely in name, for nowadays at least it is doubtful if "it pays (thus) to advertise," but ephemeral in lasting results; plays that have not a single line in them worth remembering. Higher types, even classical and literary plays, can be staged at times with sufficient financial returns. Those who take part in them have added to their education, and (second to religious instruction) that is why industrious and capable students should come to Catholic schools. Education, though, that is worth while is always against the grain of academic inertia, and will never be popular. Accepting American education as it is, the sensible plan is to give the worthwhile student every opportunity to develop into a worthwhile thinker.

I believe that we have several traditional means to develop the more talented students in our colleges. Take the matter of a thesis required for graduation. This can be a mere formality, or a piece of serious work. Under the personal direction of an instructor, the thesis should represent the student's acquisition of knowledge expressed with technical exactness and a becoming literary style. The thesis would thus fit in with the aim that is being emphasized today in the idea of a comprehensive examination.

Our college magazines should be an encouragement to scholarship. During the last decade or two they have had a precarious and attenuated existence if they had any at all. And yet in the same period the number of students taking college courses in English has grown by geometric leaps. The explanation for the discrepancy is probably too many lecture courses, with too few written assignments; lack of time on the part of English professors; students not of college English caliber; an unwillingness to appear before the public with the modest but genuine production of the students; or financial difficulty in floating the magazine. However, these difficulties are not insuperable, and the goal of developing and encouraging English writers is worth the sacrifice of money and literary sweat.

Our college newspapers during the same decade or two have experienced a remarkable growth. While serving the demand of the times for the journalistic, they can encourage the academic activities of their Alma Mater by devoting space to literary efforts of the students and by giving to academic events and leading students front-page publicity and editorial commendation commensurate with that given to social and athletic activities and heroes. Incidentally, while our daily press, to the amusement of

its readers, slips up occasionally on its grammar and composition, yet the same errors in college papers are a source of distinct embarrassment. Here is one reason for faculty supervision of this activity. There are other reasons too. I believe there is a moral responsibility for the book reviews in college publications.

Libraries in colleges and high schools are referred to as the heart of the educational institution. If the figure is correct, the obligation rests subordinately on each instructor and professor and not merely primarily on the librarian, to develop the library, and to make it the intellectual life-center of the institution. To do this the individual instructor must know his library and its books; submit lists of books, new or old, appropriate and helpful to his department of instruction; and give assignments and honor-work which will send the students to the library. Each department of instruction in the college or high school should be represented in the library. The reading room does not fulfil its purpose, if it is largely a place where themes and problems are copied.

I have mentioned a few means we find ready at hand to promote scholarship in our colleges and high schools. Most important of all, is zeal for scholarship on the part of the ecclesiastical faculty and administrative officers. Analogous to the things of the spirit is the intellectual life of scholarship; in both the exterior force must flow from interior conviction and resolution. Again perennial enthusiasm in carrying on the work of attractive Catholic education and developing future scholars, will depend to a great extent on the studious habits of teachers and administrative officers. Once any of us allows himself to get away from scholarly self-improvement, he has sealed his own doom for the missionary life of Catholic education. On the other hand, as often as we renew our zeal for this means of promoting God's greater glory, we may be sure that despite material handicaps, Catholic education will be the effective missionary field to which it has been dedicated by the Church.

#### PROVISO

Then I shall take him to my heart  
'Twas but the last June month  
With the moon and roses near,  
He spun his web of love  
About my listening ear.

And all my head went reeling  
Like a honey-drunk bee,  
That had quaffed a lily's cup  
Or some frail anemone.

With the coming of the snow  
I find that he is flown,  
As far from me as lover can—  
I might indeed have known.

I might have known the roses  
And the magic of the moon,—  
Oh! I'll never heed a lover  
When he speaks to me in June.

If he vows his love in winter  
When the roses all are dead,  
Then I shall take him to my heart  
And believe the things he said.

JOHN J. FEENEY.

#### Sociology

### The Unwanted Child

C. R. MALOV

AT the last meeting of the National Conference of Catholic Charities, there met 200 Sisters, representing thirty Religious Orders. These Sisters were connected with 111 institutions or agencies divided as follows: 54 child-caring homes, 10 day nurseries, 5 industrial or special schools, 8 infant asylums, 11 hospitals, 4 homes for the aged, 2 homes for working girls, 2 settlements, and 15 welfare works. As they came from ten archdioceses and twenty-one dioceses, they represented a fairly good cross section of Catholic charities and education.

Going further into the reports from the Convention, we find that the Conference of Religious at their round-table discussion, developed these thoughts.

The ordinary child-caring home should not receive feeble-minded children; children with serious physical defects, the deaf, crippled, etc., or seriously undernourished children or children needing intensive medical treatment. It should receive, does receive, and should recognize that it receives, and act accordingly, problem children, such as the supernormal; those with bad habits, such as lying, stealing, minor sex misconduct; the emotionally unadjusted, due perhaps to some factor in their background; those with physical defects easily remediable whose defects cause irritability, retardation in school, etc.

If the "ordinary child-caring home" should not "receive the mental and physical handicapped child" who will receive him? In AMERICA for November 7, 1931, the Editor wrote very truthfully and clearly.

The exceptional child is always with us. The poor are a challenge to our charity and sense of justice, and the exceptional child reminds us that as yet we have not worked out ways and means of training him for a useful place in his community. It can be done; but the child, if neglected, may become a social and moral menace.

No, we have not worked out ways and means. As far as I can find, you can count schools for Catholic exceptional children on your ten fingers. We have two such institutions in the West, a very fine private school for high-grade trainable girls at Washington, D. C., and another in Long Island. If they had the room, these would take every child that is listed in the Conference as "unwanted" in the ordinary child-caring homes. But a Catholic child unfortunate enough to be listed as feeble-minded or seriously handicapped physically, must usually be cared for and receive his education in a State or non-Catholic institution, where he may lose the Faith. Surely these unfortunate children are as dear to God as the bright or normal child; for with their one talent their chance for Heaven may be better than that of the child with many talents.

Still, we have a few who see the necessity of training these exceptional children. Father Louis G. Weitzman, S.J., speaking at the National Conference of Catholic Charities last year said, "It is for us to have our own schools, so that in addition to all that science has to offer, we can give to our boys and girls the help and strength



that comes from the supernatural." He was talking of the exceptional child, the child who gets so little out of life, but who, if taught to know God, would get much. At the National Catholic Educational Association of 1930, a special commission under the leadership of the very able Dom Thomas Verner Moore, O.S.B., was appointed to study the case of the exceptional child.

My whole education has been in the Catholic school system; and for the average child or the bright child there is no better place. But from experience, both as a pupil and as one who has tried for years to help the exceptional child, I know of no one harder to convince that exceptional children need special training than the administrators of the parish schools. It is quite true that usually this reluctance is founded on motives that are deemed charitable. They are unwilling to permit the child to be looked upon as "queer," or defective. But in my judgment it is an unwise charity, since it prevents the child from receiving the treatment which very possibly, and in many instances all but certainly, will enable him to take his place in society as a useful citizen.

Teachers should realize that appearance and inoffensive conduct do not tell the whole story. The child who never gives any trouble, who follows every suggestion with sheep-like docility, not because he has been trained at home to habits of obedience, but because he is utterly lacking in initiative and proper independence, may be in need of special training, if he is not to be, at the age of twenty, an inmate of a penal institution, or in custody at some asylum for the insane. The criminals of 1942 are in the grammar schools of 1932. So too are the defectives and the degenerates. We hope to lessen the criminal class by teaching boys and girls to obey the law of God. Let us not be unmindful of the mentally handicapped. We cannot prevent all without exception from becoming public charges, but we can save many, if the need is recognized and the necessary training begun, in time.

Hardly a week passes in which I am not asked by a Catholic parent about some school to which he can send his child. Perhaps the child is deaf or blind; more often, it is a matter of a child that is mentally subnormal. What answer can I give? My own State has just one Catholic school for the blind. The others of all classes must go to State institutions. Here Mass is celebrated once a month, and perhaps there is a Sunday school. The State institution for defective trainable girls provides for Mass monthly, and religious instruction "occasionally." These girls are returned to the community between the ages of eighteen and twenty, and all come out with the idea that Mass once a month amply satisfies the law of the Church. As for their general training in the obligations of religion, perhaps the less said, the better. If they retain any real understanding of the Church of their baptism, or any desire to live as faithful children of the Church, it is almost by way of the miraculous. Indeed, what other result could be looked for? And week by week, parents come to me with that same question. They want a Catholic school, and so do I. But there is none.

We have, and we shall continue to have, feeble-minded

children of all degrees in our schools and our child-caring institutions. No good can come from ignoring this fact. Why can we not set aside certain institutions in which these children can be trained not only in the ways of the world and of polite society, but—what is of immensely higher importance—in the ways of God? The feeble mind is the single-track mind. Take the handicapped child early, train him to walk on the right path, and the chances are that he will remain on it.

It is my privilege to kneel every Sunday at the altar rail beside three young men, once boys in my class. They earn an honest living, they go to Holy Communion at least once a week, and they are in every way good, useful citizens. I am sorry to say that fifteen years ago no parish school could take them in. We did, and we did the best we could for them, even invoking the aid of a young teacher, who professed the Hebrew faith, to drill them in their catechism, so that they could pass the examination in a First Communion class. We are proud of the results. They would have been even better had these children been able to avail themselves of special training under Catholic auspices in a thoroughly Catholic environment. But that training was not to be had fifteen years ago. Worse, it is not to be had today.

That we Catholics are unable to provide these necessary institutions, is a saying grateful in the ears of Satan, for it is the best possible insurance that we shall never have them. The Catholic Charities of New York has made a splendid beginning with the mental clinic, formerly at St. Vincent's Hospital, but now at the Foundlings' Home. But why not go further? Let us have special classes in every large parish school. Let us have more institutions like St. Charles at Port Jefferson, Long Island. Our Catholic people have never failed to respond, once a real need has been put before them. Let us insist upon schools everywhere for the handicapped child, and we shall get them. Not only will they make life a bit easier for those who come after us, but to many a child they will open the gates of Heaven.

### SONG

The sandman moves across your room  
With sifted sand and feathery broom;  
A dusky gnome on tipping toes,  
And soon your eyes will drowse and close.

The sandman steals upon your bed,  
His shadow lies across your head;  
Like little people from the moon,  
He hums a quiet sleepy croon.

The sandman piles his little heap  
Of sandy grains to coax your sleep.  
He pours it on your eyes until  
Every sound of night is still.

The sandman flies from town to town,  
To sleepy streets, and up and down,  
Leaving a dream for you and me,  
And a velvet boat to sail the sea.

JOHN LEE HIGGINS.

### With Scrip and Staff

WITH the death at Sibyllenort on February 18 of ex-King Frederick August of Saxony there passed away the last person to occupy the throne in an ancient Catholic dynasty. The former King of Saxony was the son of King George of Saxony and the Infanta Anna of Portugal; and was born in Dresden on May 25, 1863. Though ruling over a Protestant nation, both King and Queen were Catholics, as had been the rulers of the House of Wettin back to the Elector George the Strong, who became the first King of Saxony in the eleventh century. In spite of the difference of religion, both King and Queen were beloved by their people; and the King was famous for his jovial and hearty disposition.

There were six children to their marriage. The oldest son, the former Crown Prince George, became a Jesuit. The Crown Prince's uncle, Prince Max of Saxony, had also entered the priesthood. Prince George is known now as simply Father George of Saxony, S.J. A few weeks before his father's death, Father George granted an interview to Dr. Rudolf Jokiel, a German Catholic editor, which is reported in *Schoenere Zukunft* for January 10, 1932. In answer to the question, *What led you to the priesthood?* he replied:

My family placed great importance on a strict religious education. The fact that we lived in a largely Protestant community obliged us to become well informed in our religion and practised in explaining it. Then came the War, which I took part in from 1914 to 1918. In the last year and a half particularly I was active a great deal of the time in a position of command and became intimately acquainted with the mental and moral distress that prevailed from the simple private up to the officers. The terrible destruction that the War brought with it and the rapid disappearance of everything earthly made a tremendous impression on me. Then came the Revolution which swept the Throne aside and put still more in question the value of everything earthly. We were obliged to keep our eyes open for new opportunities for serving the people. In 1918 I began to study jurisprudence and political science. Shortly after that I began to feel more and more distinctly my vocation to the priesthood which had been dormant in me for a long time and which was aided by my natural religious disposition. I began to study theology in 1919 and in 1924, I was ordained by Bishop Schreiber in Trebnitz at the tomb of St. Hedwig near my paternal castle of Sibyllenort.

Prince George was attracted to the Society of Jesus by its spirit of discipline combined, as he says, with that principle of *noblesse oblige* which he had inherited from his ancestors. Naturally studious, he welcomed the opportunity for thorough philosophical and theological training. Some dismay, he acknowledges, was expressed by friends and relatives over his step, but he believed that such sentiments would pass away with those who would understand better that spirit of freedom and charity which he found dominant in his new career. To his satisfaction, he found that quite a number of Protestant groups with whom he had formerly stood in cordial relationship heartily welcomed his step, showing that they appreciated a genuine conviction of a man who would be willing to stand up for spiritual ideals.

Asked about his predilections he observed:

My ambition was not to be a scholar or organizer or orator or writer, but to devote myself to the care of souls. I felt drawn

to help my fellowmen in this time of distress by strengthening them with the power that only religion can give in every class of life: the nobility, students, merchants, peasants, workmen, women, children, and the sick.

In reply to the question, *Which group in the community is, in your opinion, spiritually most in danger?* he replied:

Young men of the student class, in my opinion, for they are the ones which the modern spiritual tendencies are most eagerly striving to win. The battle for high-school and university students is already started. We have a duty of honor towards the leading Catholic elements and the educated circles to support Catholic literature, magazines, and the press. These are the principal means to establish Christian principles in public life. It is a great pity that there are students who do not realize this obligation and who give aid and comfort to our enemies.

Father George is enthusiastic about modern youth in spite of all defects and obstacles. The current tendency to radicalism must be turned to the good.

WHAT the Church is doing for the university student in this country has become wonderfully apparent from the admirable religious surveys that are now a yearly event in most of our Catholic universities. Notre Dame, Villanova, Santa Clara, and others are in the lead in this interesting undertaking. This year Father John F. O'Hara, C.S.C., the Prefect of Religion at the University of Notre Dame, publishes his first religious survey of the alumni of his *alma mater* which is indeed a most remarkable human document. It deserves a much more thorough appreciation than the Pilgrim can afford it in a brief paragraph or two of "With Scrip and Staff." Father O'Hara's questions cover a wide number of phases in the life of the Catholic layman. Replies were admirable both in their number, at least from twenty-five to thirty per cent answering, and enthusiastic frankness. Besides the general tabulation Father O'Hara picks out a live selection of unusual answers and illuminates them with some shrewd comments.

Just to dip, as it were, into his treasure house and inspire the reader with a desire to send for his Survey and become more closely acquainted with it I quote a few of his more striking questions and replies.

To the question, *What feature of your religious life at Notre Dame strengthened your character most while you were in school?* there is a great variety of response. Leading are the following:

"Daily Communion; frequent Communion; example of faculty, and association with Religious." "Contacts with the priests. I hope the University may never grow so large that each student may not have the opportunity to know the Holy Cross Fathers as I knew them, intimately and socially. A chat over a pipeful of good tobacco beats a dozen sermons." "Example of the other fellows. Not only purely religious acts such as going to Communion, prayer, etc., but also what composed the average fellow's daily life; thoughts, habits, and conversation. This atmosphere, so genuine, will ever be a marvel to me."

Great interest was excited by the question, *Was your college instruction in religion adequate to your later needs? If not, what points would you suggest for stressing?* 381 answered "yes," 150 "no," and a few qualified their answer. The alumni in general urged that there be no relaxation in discipline. Says one: "I find that all the



chronic kickers in school five years ago are now telling the world what a great place Notre Dame was then."

To the question, *What could Notre Dame do now to further your spiritual life?* the following reply was made. "Stress the Laymen's Retreat more. I frequently feel the need of a spiritual re-awakening, and would like to spend a week-end at Notre Dame in the atmosphere of piety and religion. God does not seem so close to me as He did during my student days. Parish activities are too casual, too 'businesslike'."

Some noble reactions appeared to the question, *To what extent have your religious convictions led you to sacrifice?* As for instance: "On one occasion my convictions stood to cause me to lose my position; I stayed with my convictions and kept my job. They have been the cause of many social sacrifices." "There are very few Catholic people in our community and going to Notre Dame has hurt me some with the narrow and the bigoted but I have no regrets and would go again and I recommend it above any and all universities" (A non-Catholic). "I resigned a good paying position with the largest corporation in its field in the U. S. rather than approve a crooked set of figures. This happened one month before the crash; hence it temporarily bothered my progress."

An immense variety, some eighty-five or more different answers greeted the question, *What particular achievement of your spiritual life has been the source of greatest satisfaction to you?* ranging from regular attendance at Mass to baptizing a Master Mason, from hours of adoration to the pursuit of Catholic philosophy, and "A confession I made which I don't believe I would have made without the help of a Notre Dame spiritual life. It took me five or six years to make it." The question of leadership arouses more intricate discussions. Says one, "The world always talks against Catholics but the moment a reliable honest man is needed for a delicate problem a Catholic is chosen." Another, "Logically, in order to be a Catholic leader, a man must be a Saint. When the Catholic colleges concentrate on turning out secularly-equipped Saints, we will have Catholic leaders. 'It is the spirit that quickeneth'." Another questionnaire might stress the desire to save souls as a requisite for Catholic leadership.

THEN to the question, *What advice would you give to a recent graduate of Notre Dame contemplating marriage?* there is a chorus of answers "seek, select, court, marry a Catholic girl." "Avoid the 'boss's daughter'; seek the home-loving girl—old-fashioned, if you will or well disciplined by her mother. Avoid like poison the girl who has 'had her fling'—and for happiness in marriage the young man must be equally clean." "Marry a Catholic girl, one who is sensible and really wants to make a home, and have a sufficient income to keep her as well as before marriage." "Find a job. Work hard at it. Find the Catholic girl who is not afraid to undergo some privations and poverty. Marry her before some one else gets her." "Pray for a Catholic girl and a lot of children. Cash is not needed." "Marry the girl who will save his soul."

THE PILGRIM.

## Literature

### The Loud Cry of Gandersheim

GERALD G. WALSH, S.J.

IT sounds nicer, I know, to call her the "Nightingale of Gandersheim." But then that is not what she called herself either in Latin or in her native German. When she talked Latin, and she talked that language as easily as any ambassador in Paris talks French, she called herself: *Ego clamor validus Gandersheimensis*, having in mind, as I sometimes think, the *Ego vox clamantis in deserto* of the Baptist. At any rate Hrotswitha lifted up as vigorous a voice in the desert of the Dark Ages as any woman has in any age and place.

She was born, as well as one can say, in the year of Our Lord 932; and it is not unfitting that in this millenary year we should call to mind her memory. The date deserves attention. That year was the very nadir of the Dark Ages. It was the year after the son of that awful woman Marozia had been thrust upon the Throne of Peter, and when his brother Alberic was battling and brawling in the streets of Rome, striving to put an end to the monstrous regiment of Marozia's third husband, Hugh of Provence. Up there in Saxony where Hrotswitha was born, the wild Northmen were still harrying the countryside; and I leave it to those who know a little history to fill in the details of that ghastly barbarism. The only point I mean to make is that it was not easier in those days and in that place for Catholic literature to lift up a loud voice, which should echo till the end of time, than it is now, and here, in America. When we think of Hrotswitha in her Saxon home, we must give up blaming the "Frontier" and the Catholic college.

In this connection I like to recall the words of the great Humanist, Conrad Celtes, who first hunted in the German monasteries for the big game of forgotten literature, and who, stumbling on the manuscript of Hrotswitha's works, had them printed in 1501. "I was simply amazed," he writes in his preface, "to find a girl writing such things in the midst of barbarism and in a country so uncouth (*in media barbarie et patria horrida*). But that only proves, he goes on, that "neither sex nor years nor place is any bar to literary power, so long as talent is not without a teacher, nor determination without some discipline (*si quando ingenium, industriā, educatio, et praeceptio illi adest*)." Hrotswitha had *ingenium* and *industria*, as anyone may have (by the gift of God) in any age and circumstance; and she found (because, I suppose, she was determined to find) even in the Dark Ages, *educatio* and *praeceptio*.

She found those things, where they may still be found, in a convent school. She tells us that a good nun, Rickardis, taught her in the beginning, and that the future Abbess Berberg (who was niece to the Emperor Otto) continued the training, and that certain greater scholars of her time did not disdain to tutor her. In this way she managed to compose, besides six "Terentian" plays and a metrical Life of Our Lady, a number of poems on pious subjects and hexameter histories of her monastery and

the first two Ottos. All this can be found, fairly well edited, in the 137th volume of Migne's *Patrologia Latina*.

All I care to do here is to have you listen to a sound or two from that Loud Voice as it echoes for us still across the lake of a thousand years.

She wrote a Preface to her Plays which may well be remembered when we discuss such matters nowadays. It would appear that she had shocked the susceptibilities of certain persons even in those far-off, ante-Puritan, days, and felt that an apologia was needed. Catholic readers, she finds, are of three classes. There are, first, the utter Pagans ("for whom I can simply find no justification") who admit that Catholic books may be good for the soul, but who prefer, exclusively, those other writings which, however vacuous, are superior in style. There are, secondly, (so, at least, she implies) the extreme Pietists and Puritans who want nothing but the prayer books. Between these camps lie the Compromisers. They read good books assiduously, and for the most part avoid "bad books." . . . But Terence, they will not, they cannot give up. (Terence just then happened to be the rage among the dwindling intelligentsia of the Ottonian court. You may call him, to give him a modern name, Eugene O'Neill.) They know, Hrotswitha goes on, that in his dirt (*turpia lascivarum incesta feminarum*) lurks a danger for their souls. But they want their Terence all the same.

What was she to do about it? She answers with astonishing directness. There was nothing to do but to out-Terence Terence, since the reading world simply worships his work (*Unde ego, Clamor validus Gandersheimensis, non recusavi illum imitari dictando, quem alii colunt legendo*). Only, she adds, instead of making heroines of fallen women, she will turn her plots to the praise of purity. Her plays, she admits, are realist. Certain situations of her own creation bring a blush to her cheek. She allows that the passion of illicit lovers or their sweet-sounding sinfulness is not wholly suited for chaste ears. But then, she argues, if through false modesty, she omits such things, her purpose is defeated (*Si haec erubescendo negligerem, nec proposito satisfacerem*.) You can neither picture innocence, she pleads, in its true colors, nor reveal the lofty triumphs of Divine grace, without some shadows in the background. And as for those critics who are going to complain, that even as it is, her plays are a poor substitute for Terentian Latin: Very well, she admits all that (*Sit, sententiis concedo*). Only, no one can say she has not done her little best with the gifts God gave her. And besides "poor as my Latin is, it pleases me" (*meipsam tamen juvat quod feci*).

As for the Latinity, the critics got the better of the argument. But the greater victory rested with Hrotswitha, since even the Pagans were so pleased with her plays as to forget, for the time, the prurience of Terence.

And here I ought to say that in spite of her bold words about "sweet-sounding sinfulness," Hrotswitha is not at all what modern people would call a "realist." She is, of course, a realist in the true sense. That is to

say she never pretends that the world is a sacristy; she never hesitates to weave a plot around so normal a phenomenon as a moral fall; she is not afraid, even, of bringing you to the very brink of unmentionable sin. She is realist. But she is never prurient. She is too great an artist to call in the aid of photography. In one of her plays, but for a *deus ex machina*, the dead Drusiana would suffer the last indignity of perverted passion.

Hrotswitha knows about all such things. Yet she refuses absolutely to pander to a sordid imagination. Her message, like the message of all great art, is a message to the mind. And so the veil of Christian *verecundia* is drawn, resolutely, the moment she, the artist, has portrayed whatever of reality is humanly significant, whatever, that is, has a meaning for the mind. Thus in her play "Abraham," the poor little niece falls pitifully, and flees from cloistered purity to a life of shame. The old monk, disguised as a worldling, seeks her out in her haunt of vice; and at this point the prurient realist might hope to find himself in clover. Happily, he is disappointed. Without indelicacy, the artistic reality is revealed completely. No one can say that Hrotswitha has not faced the facts of life. But she seems ever to have in mind that great canon of Catholic writing which Dante puts into the mouth of Virgil: "Let us not talk of such, but look, and pass" (*Non ragionam di lor, ma guarda e passa*).

It is hard to reveal in a short passage, and through the thick veil of translation, anything of Hrotswitha's dramatic technique, her rapidity of movement towards a climax, her characterization, her psychological sense. I take a passage from her "Gallicanus." The play turns on the love of Gallicanus, Constantine's greatest soldier and a pagan, for Constantia, the Emperor's daughter, who with his permission has vowed her virginity to God. Constantine has just given Gallicanus an important and most dangerous command, and has been promising him the most tempting rewards, palaces, position, and the rest. Gallicanus answers briefly that he appreciates the imperial bounty; only his heart was hatching hopes in nests still higher.

CONSTANTINE: If there is something other that you seek, you need but say it.

GALLICANUS: Something different, indeed.

CONSTANTINE: What?

GALLICANUS: If I might presume to say . . .

CONSTANTINE: You may.

GALLICANUS: It will make you angry.

CONSTANTINE: It won't.

GALLICANUS: I tell you it will.

CONSTANTINE: It won't.

GALLICANUS: You would be indignant.

CONSTANTINE: You need have no fear.

GALLICANUS: Well then since you insist, I'll tell you. I love your daughter Constantia.

CONSTANTINE: Well, what of that? Is she not a princess who should be honorably loved and lovingly honored?

GALLICANUS: Oh, but you misunderstood my meaning.

CONSTANTINE: Pardon my interruption.

GALLICANUS: What I mean is that with your fatherly permission I want to marry her. . . .

And so on. One needs to remember that when



Hrotswitha wrote dialogue like that, and put it into less than half as many Latin words as I have English, Europe had not listened to a good play for 300 years, and had not produced a perfect one in a thousand, and was not destined to produce another good play till the time of the Renaissance.

*Sed non exemplum quisquam mihi praebuit horum,  
Nec scribenda prius scripti docuere libelli.*  
Not mine nor living master to afford  
Me model; no, nor yet the written word.

In spite of this Hrotswitha had a lowly view of her feminine ineptitude. Who am I, she says, with the graceful humility of the truly great, a little know-nothing, (*Hrotswitha nesciola*), with my bucolic babbling (*rusticitas meae dictatiunculae*), and dull woman's wit (*tardior sensus muliebris*)? Her consolation is that, at least, she knows how little she knows (*tantum scio quod nescio*), and that she was not indocile to discipline (*animal capax disciplinae*). It was, she thought, as wrong to deny God's gifts, as it is ridiculous to claim the gifts that she did not have.

If her distichs are a little less than Ovidian, they are not wholly without music, and seldom lack either grace or humor; as here where she asks her Reverend Mother to clean the pots and pans of kitchen Muse, and freshen a drooping spirit with the blossoms of her learning.

*Hanc quoque sordidulam tenta purgare Camenam,  
Ac fulcire tui flore magisterii.*  
Try if thou canst, my sooty muse to clean,  
Or let my lipping on thy learning lean.

You see the same qualities in her continuous hexameters; as when the young Christian Pelagius punches the pampering King in the mouth and spills his Moorish blood over his beard and robes.

*Osque petit subito pugno regale vibrato,  
Intulit et tantum pronis obtutibus ictum  
Sanguis ut absque mora, stillans de vulnere facto  
Barbam foedavit, nec non vestes maderfecit.*  
Then he up with a swing, and he cudged the king,  
With blows in his eyes and his nose,  
Till his tangled beard was sore clotted, and smeared  
Were the garments he wore, with gore.

You may say that is not Virgilian. But you may not say it has no movement. You can fairly see the swift punch in the dactyls of the first line, as you can feel, in the slow spondees of the last, the oozy mess of blood trickling through the Moorish beard.

The millenary of Hrotswitha's birth is the centenary of Goethe's death. I wonder how many readers of "Faust" have turned to the "Fall and Redemption of Theophilus" for a medieval anticipation of a diabolical compact followed by what the Germans call *das Streben nach Weisheit*. In Hrotswitha's poem Theophilus makes a contract with the devil for the recovery of a lost position; but with the help of the Mother of God the document is recovered from the hands of Satan, and thus he who was spiritually dead was brought to life. *Sed postquam periit, per te, sacra Virgo, revixit* (He who was dead, by thee, dear Lady, lived).

## REVIEWS

**Latin Writers of the Fifth Century.** By ELEANOR SHIPLEY DUCKETT, M.A., Ph.D., D.Lit. New York: Henry Holt and Company. \$2.50.

There is hardly a class of educated Catholics who will not find this book more than ordinarily interesting. There is certainly no group of educated Catholics who will fail to find in it something that fills a personal need. Theological students will find in brief compass most of the facts they need for a proper perspective of the great patristic sources of dogma. Lovers of Church History will revel in details that illuminate a dark and critical period of transition. Medievalists will observe with eager eyes the first dawn streaks of the Ages of Faith. Lovers of the Classics will find a melancholy pleasure in the account of the last throes of the life that glowed around Augustus. Even the ascetic and contemplative will be gently thrilled to find that Cassian was a very human being after all, nay even a globe trotter in his way. All who have tasted the delights of Newman's "Church of the Fathers," will welcome the supplementary details and modern sidelights to be found in this volume. The style is readable throughout and the tone is, even when the viewpoint is not quite orthodox, one of reverence for the venerable figures of the past and for the honesty of those who cling to them in the present. Copious references, happily relegated to pages distinct from the text, enable the meticulous reader to test the accuracy of all important statements. A select bibliography supplements each chapter and a general one is added. One regrets the absence of a number of Catholic names from these lists. An alphabetic index covering all leading items closes the volume. One has but to glance through the list of chief historical events and the list of literary dates of the fifth century which precede the opening chapter, to feel that he is entering a scene of magnificent decline, strangely like that being enacted in China at the present time.

M. McN.

**American Humor. A Study of the National Character.** By CONSTANCE ROURKE. New York: Harcourt, Brace and Company. \$3.50.

By humor, Miss Rourke means that species of writing in which human idiosyncracies are exaggerated, the idiosyncracies as such giving pleasure, the exaggeration rubbing the pleasure in. Only written humor interests her; cartoons, caricatures, she ignores. Investigating material in forgotten family magazines of the early nineteenth century, as well as, going from the bottom to the top of the scale, in the works of Henry James, she has discovered that there is a certain continuity of type in our humorous monologues, stories and attitudes of mind. This continuity of type in our written humor, this survival of the means by which certain stock responses of humor are infallibly called up, is due to the fact that our national character itself has remained, in most of its essentials, unchanged, so that there has been only elaboration and refinement, and not revolution, in our way of laughing at ourselves. What we ourselves are like is what really interests Miss Rourke most; as her subtitle indicates, she is a student of the national character, to which, more than to the national humor, she devotes most of her serious thought. Hawthorne, Emerson, Whitman, Emily Dickinson, Edwin Arlington Robinson, Sinclair Lewis, as well as James and other writers, she discusses as exemplars, observers, and critics of the American spirit. The American spirit was, and is, embodied in the Yankee: without any apology Miss Rourke from the very beginning of her book assumes this, and although the facts she offers in proof of it do bear her out, one wonders if she may not have been predisposed from the outset to disallow any facts that would not. But apparently she was not so predisposed, she has no axe to grind, no faction to uphold, and she may be said to have succeeded, as well as it is possible to succeed, in defining something that is well-nigh essentially inapprehensible—a national character. Miss Rourke has a fine faculty for recognizing the basic identity of impulse that may inform many diverse and apparently contradictory expressions of what we shall call, along with her, the

American character. She writes as deftly and as persuasively as the tricky, intangible nature of her subject allows. J. E. D.

**Religions of the World.** By CARL CLEMEN. New York: Harcourt, Brace and Company. \$4.50.

This is a heavy book on the history of religions produced by Prof. Carl Clemen, of Bonn, with the collaboration of eleven other German scholars and designed for the general reader. It contains sketches on prehistoric and primitive religion and of the ancient national religions Babylonian, Egyptian, Persian, etc., as well as the four which are classed as "world religions" viz., Buddhism, Judaism, Islam and Christianity—all within the compass of less than 470 pages. Needless to say, there is here an immense accumulation of facts and an intense condensation, salted with not a little scientific imagination. The article on the religion of the Hebrews is among the best. In it Rabbi Leo Baeck reveals a modern view of the Jewish faith, stressing powerfully the belief in a personal God, One and Holy, transcendent and yet near to us, as also man's duty of reverence and fear of God. But this Judaism recognizes no dogma and entertains no hope of a personal Messiah and puts far into the background the notions of ritual and sacrifice. Still, strangely, it is called a world religion. Among world religions also are classed Buddhism and Islam! The article on Christianity proceeds from the pen of Prof. Erich Seeberg, of Berlin. Here above all we encounter extreme condensation and an enormous number of facts—or rather conclusions arrived at by Rationalist scholars (German) of recent date. The unfortunate "general reader" will no doubt be bewildered by the picture here presented to him. For Christianity turns out to be a confusing conglomerate of conflicting elements trying pitifully to fit themselves into a consistent synthesis. A frankly naturalistic and liberal Lutheran attitude dominates the whole. The Divine Founder, the supernatural element, the real concept of a Church, are conspicuously absent. There is an astounding lack of proportion throughout and an equally astounding ignorance of the Catholic synthesis. This essay may present a picture of the views of the few who follow in the wake of the German universities, but it is totally at variance with the Christianity of the millions who have believed during the nineteen centuries since the time of Christ. J. H.

**A History of the United States.** Vol. I. By HARRY J. CARMAN AND SAMUEL MCKEE, JR. Boston: D. C. Heath and Company.

This is a very bulky but a very attractively written history. There are more than forty maps and charts, and nearly as many illustrations, some of which are copies of woodcuts, others actual photographs of prominent historical personages. It covers the period from 1492 to 1865. Footnotes are generously spread throughout the pages of this book, and an alphabetical index closes the volume. The text is clearly printed and is a pleasure to the reading eye. While the general tone of the account is for the most part thoroughly in accord with the common understanding and teachings of all other historians who have written on this subject, there are a few statements that make the reader pause and reflect, and one that even startles a student of the colonial period. It makes one wonder what "records" are intended when speaking of the Maryland Colonists the authors of this book write: "Indeed the records show that they were for the most part highly indifferent about the political and religious creeds of their settlers." (Page 46, ll. 4-6). Certainly the original documents admit of no such inference. Again the assertion on page 88 that the older Negro slaves were inclined to "suicide" comes as a distinct shock to those who are familiar with the ways of the colored race! The use of the small "n," instead of the capital in writing the word Negro, or Negroes is somewhat surprising. Is not the capital letter usually employed when referring to a race? Apart from these and possibly a few other similar strictures this first volume whets the appetite of the reader and makes him look forward hopefully to the appearance of the promised forthcoming second volume. M. J. S.

## BOOKS AND AUTHORS

**Catholic History.**—The diocese of Springfield, Mass., has been fortunate in having in the editor of the diocesan weekly, Michael Shea, a local recorder who could compile the details of its progress into such a handsome and comprehensive volume as "A Century of Catholicism in Western Massachusetts" (The Mirror Press, Springfield) as a supplement to his paper, the *Catholic Mirror*. There is nothing about the diocese that he does not seem to have covered adequately in picture or text, to show how this great Catholic body, of nearly half a million souls, in the five western counties of the State, has developed. It is notable that the diocese has given eight bishops to the American hierarchy.

"Lest We Forget" is the very appropriate title, selected by Sister Mary Theodosia Mug for the brochure (Providence Press, 75c) telling of the services of the Sisters of Providence as nurses in Indiana during the Civil War. Few now know that when the great war of the sixties broke out the Catholic Sisterhoods were the only organized, trained nursing forces available to cope with the unhappy physical results of the conflict. Volunteers from communities all over the land placed themselves at the call of the Government and the story of these Indiana Sisters is only an example of what the unselfish zeal of these heroic women accomplished. They sought no public trumpetings in the Hall of Fame and recognition of what they did came at only a very recent date in the installation, after more than sixty years from the close of the War, of the splendid bronze memorial at Washington, D. C., to the Nuns of the Battlefield.

In 1858 it took two months to go by sea from New York to Victoria, British Columbia. On June 5 of that year four Sisters of St. Ann arrived there after that weary voyage, and began the work of these pioneer Religious that has since had such fruitful results in the schools, orphanages and hospitals of British Columbia and Alaska. In "Pioneer Nuns of British Columbia," by Sister Mary Theodore, S.A.A. (Victoria, B. C., published by author), the details of the splendid growth of this Congregation are woven out of the life stories of Sister Mary of the Conception, Sister Mary Lumena, Sister Mary Bonsecours, Sister Mary Clement, the four founders, and Mother Mary Anne of Jesus. The first convent was a log cabin twenty by thirty feet. In the half century from 1858 to 1908 there were 132 Sisters in British Columbia from Eastern homes. Mother Mary of the Purification, who as Superior General of these Sisters first sponsored their educational and charitable work in British Columbia, died at the age of ninety-two, after almost seventy-two years spent in her religious life.

**Personality Studies.**—The great importance of the will is the theme which the Rev. Edward F. Garesché, S.J. has made the center of "The Will to Succeed" (Kenedy. \$2.00). At a time when there is so much pessimism and when young people especially are apt to be generating inferiority complexes about their careers, Father Garesché's papers are especially significant. The little volume states the principles on which success is builded and proposes the most effective motives that can influence one's life and character. In a sense it complements his "Training for Life," the emphasis here being placed on the natural cardinal virtues, prudence, temperance, fortitude, and justice. Such chapters as those on "Building Up Your Personality," "Self-mastery," "Human Respect," and "Choosing Friends," are especially suggestive, while much that is very sane is said about "The Choice of a Helpmate."

Père Alphonse Gratry, Priest of the Oratory, was one of France's acknowledged spiritual writers during the third quarter of the last century. His spirituality was simple but solid, and its influence widespread. Of his many publications, "Les Sources" is his best known, and this the Rev. Stephen J. Brown, S.J., has made available for English readers under the title "The Well-Springs" (Benziger. \$2.00). It is a volume of counsels for the intellectual élite, those who would devote themselves under the



best conditions and with the best results to mental work, a plan of studies and a plan of life. For collegians and seminarians especially who are forming their mental habits, it should be especially appealing, though honest criticism must confess that the author's enthusiasm and vividness of imagery on certain points often make his ideas insecure guides.

Practical psychology and psychiatry both suggest what the Catholic Church has always insisted on, the importance of properly guiding the mental and emotional life of young children. In his two volumes "Building Personality in Children" and "Developing Personality in the Child at School," (Greenberg. \$2.50 each), Garry Cleveland Myers discusses the obstacles at home and in the school that impede proper development of the child's personality and points out ways and means of helping youngsters to adjust. Insistence is placed on the harm done growing children by parental mistakes and their bad example. While there is very much that is practical and deserving of attention in both books, Catholics can hardly welcome the author's position on the way of handling right and wrong with children, and on the training of the little one without referring his personality or conduct to God and God's law, leaving him a freedom in religious choice. This is equivalent to teaching him religious indifferentism.

**Criticism.**—Henry Seidel Canby has collected, revised, and enlarged some of the articles he had contributed to the *Saturday Review of Literature*, in his recent volume, "Classic Americans" (Harcourt, Brace. \$3.50). He himself is quick to inform us that this series of essays on particular American writers is not to be considered a final word on the authors he has selected for criticism. With such a disarming foreword, the book should not be subjected to the test of newness: as a matter of fact, there is very little new material. The Quaker emphasis on Cooper, and the journalistic note in Poe, are the only attempts at originality. Judged, however, on the score of readableness and interest, these papers awake and secure attention. They are worthy of a place on the shelf of the student of American literature.

We have in Mr. Bergin's "Giovanni Verga" (Yale University Press. \$2.00) a short biographical sketch and criticism of one of Italy's foremost novelists. Mr. Bergin divides the novels into two groups, criticizing each, and gives a separate criticism to two of the most important novels. He denies the charge of imitation of the French, especially Flaubert and Zola, but admits that Verga may have been influenced by them. The book contains many quotations to substantiate the author's criticism. There is a bibliography in the back, and reference notes after each chapter.

As the title suggests, "A Garland for John Donne" (Harvard University Press. \$2.50), edited by Theodore Spencer, is a series of papers, contributed by a select group of scholars, to pay tribute to the Elizabethan poet and preacher, John Donne, the tercentenary of whose death occurred during the past year. Although the appreciation of Donne as a preacher is almost nauseous in its repetition, the papers, for the most part, are eruditely and interestingly written, especially the one on Donne's Relation to Philosophy. While we rather question the fact that "The doctrine of predestination derived from St. Augustine," we admire Miss Ramsay's admission that "awe is always in the truest sense the condition of liberty. Thought entered into a far more deadly serfdom when by a reversal of the process of the Middle Ages, the material world was made the measure of the intelligible." It has been well said by a modern literary critic that there can be no halfway estimate of Donne: either we like him very much, or we dislike him intensely. The contributors to this "Garland" like him very much.

The Taylorian lecture, "On Translation" (Oxford University Press. \$1.00), delivered in 1931 by Hilaire Belloc, holds up the real ideal of translation for the scholar. All the rules for an excellent translation are set forth in a clear, orderly and interesting manner. The author, taking as his canon that the translation should be "a first-class native thing" gives examples to prove his point. This brochure is not only a guide but also an inspiration for the one who wishes to translate felicitously.

### Mary's Neck. The Golden Years. Russia in the Name of God. Murder in the Squire's Pew.

Before vacation, next summer, read "Mary's Neck" (Doubleday, Doran. \$2.00) by Booth Tarkington. Or read it now, by way of contrast to the cold winds. It is full of the summer breezes, and humorous breeziness, that zephyred about the neck of land called Mary's, in Maine. The telling is done by Mr. Massie, a leading Logansville, Ill., middle-western citizen, who vacationed with the Mrs. and the two energizing daughters, among the all-year residents and the flock of summer colonists. After he gets used to the manners and the outlooks of the people at the Maine sea-coast, he is not so distressfully mournful. Enid and Clarissa, the daughters, Eddie Bullfinch, and other young people are just what Mr. Tarkington makes them, namely, themselves. The elderly people are, likewise, just themselves, as much as they can be in the peace-destroying atmosphere of a vacation place. Mr. Tarkington plays a mellow sarcasm on and about them, with special mention of social strata, modern art, antiques, gossip and prohibition. Mr. Tarkington still makes his comedy delightful reading.

Sixty years ago, Isobel Ingleby, the daughter of Lord Alderton, was a beautiful, young, noblewoman. She was past eighty in 1931, but "young enough to take a keen interest in modern ideas." No one could tell her story better than Sir Philip Gibbs, who knows the Victorians and the contemporary Georgians so well. "The Golden Years" (Doubleday, Doran. \$2.50) is a commentary on and a contrast between these two amazingly distinct civilizations. Isobel as a girl was a victim of all the restraints and prejudices and artificialities of the stiff-necked era of Victoria; her granddaughters, it is implied, are victims of other circumstances. Isobel broke through the caste-system by falling in love with Harry Verney, but ultimately made the marriage decreed by parental authority. Victorianism lives in this novel; it is not satirized nor is it condemned. It is merely portrayed, vividly and truthfully. There is depth and there is surface in this story, and there is pleasure for any one interested in the recent past of English manners and opinions.

Vladimir Brenner gives us a thrilling tale in "Russia in the Name of God," (Appleton. \$2.00). So this is Russia! A most unusual picture, Russia from 1900 to the present, seen through the eyes of a high-spirited young mystic, Anastasius, who devotes his talents and especially his virtues to the salvation of the Russian Orthodox Church. His career leads him swiftly to an Archbishopric. An intimate picture of the strength and weakness of the Orthodox Church is given by one who seems to know it well. Yet the sordid side of the story is told with admirable restraint. It is a slow, gloomy tragedy unrelieved by any ray of hope or humor. A sturdy Catholic will grow powerfully impatient at the absence of reasonable faith and at the absurd extreme of emotionalism in the hero's spiritual life, at his hysterical denunciation of war as murder, at his childish apologetics with the secret messenger sent by the Pope to invite the Russians to reunion with Rome. His answer to the agents of the Jews is also naive but a little more convincing. You fail in your sympathy for the hero even when he is facing martyrdom because of his muddle-headed emotionalism.

In his latest novel, "Murder in the Squire's Pew" (Knopf. \$2.00) we find J. S. Fletcher quite at his best. A clever plot and ingenious solution, with false clues sprinkled liberally through the pages. To lovers of detective fiction, Mr. Fletcher brings quite frankly a problem, and once he has introduced a character or two, he hands the reader a bunch of keys and challenges him to open the right door. There are no hysterics, very little blood and thunder, and, unfortunately, no sharp character delineation. The author relies for interest almost exclusively on the unravelling to be done by his private detectives. In that standpoint he is strong, but his stories, always so clean and brisk, would be more colorful if some human and even romantic note could be stressed. As they reach us now, his figures are a bit too misty and grey. They would be better remembered by contrast with a flash of crimson or gold.

## Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

### Credit and Credits

To the Editor of AMERICA:

The violent protest of your correspondent E. W. K. in your issue of February 13 is intriguing. There must be some cause for the young man's violence and nervousness, but from his letter it is difficult to see just what it is.

Was it perhaps that his professor of economics taught that "man should expect to go hungry when there is too much food?" Surely the professor did not mean that it is man's moral obligation to hold such a dreary expectation. Did he teach, perhaps, that in view of the present conduct of our economic system this is about what is to be expected? Being even less than an amateur at this quasi-science of economics, I do not "recognize the contradictions of such a proposition." In fact, seeing there are so many explanations of our present depression and consequent hunger, does anybody see the contradictions in it? The scientists of this "science of economics" seem to be pretty much at sea in the question of the present state of affairs. Shrinkage of credit seems to be coming in for much of the blame; but what caused it? Can your correspondent really prove that overproduction of food is not in the train of causal factors?

But supposing that too much food is not a cause at all, when this unfortunate student was being taught this heresy, why did he not use the library? Surely a proposition containing such evident contradictions must have been refuted in most of the reference books. By consulting them he could have become the unique possessor among his classmates of the fount of truth. College students are supposed to read, and if they are not spanked for not doing so, that is because it is presumed that they are in college to benefit themselves.

The charge of perjury is a terrible one, but I am partly mollified when I see that other universities besides Catholic ones share in the guilt. In fact the guilt is more widespread than E. W. K. even suspects, if we accept his definition, namely, "identifying misinformation and ignorance as knowledge." Then every school that teaches a false philosophy—no matter how well—is guilty of perjury. Then, too, all the universities of old that awarded degrees in chemistry before the structure of the atom was known (if indeed we now *know* that the Bohr atom corresponds with fact)—all these were guilty of perjury, and many others too numerous to mention. Shall we excuse them on the plea of ignorance?

If so, perhaps we should excuse your correspondent's professor for his ignorance of the cause of the present depression, along with many others who are ignorant of the same matter; and maybe our excuse ought to be wide enough to include the board that awarded this deceptive degree. I may add that in our present democracy of education many schools offer undergraduate courses in personal hygiene, economics, playground supervision etc. for the fresh-air boys who attend college to advance in age but not in wisdom.

St. Louis.

S. J. RUEVE, S.J.

### Author's Statement

To the Editor of AMERICA:

In his recent communication to AMERICA, Mr. F. Dolesh refers to the work, "Present-Day Thinkers and the New Scholasticism," as "a collection of opinions about Scholastic philosophy." This statement is misleading inasmuch as it holds true only of the first and smallest portion of the book. Parts II and III set forth the progress of the Neo-Scholastic movement in various countries since the issuance of the Encyclical "Aeterni Patris"; expound the nature, aims, methods of the New Scholasticism and its attitude towards modern and contemporaneous philosophy; and

give a true account of the fortunes of Scholastic philosophy during the period of transition from the medieval to the modern era. Hence the work is an introduction to the Neo-Scholastic movement, and it was recognized as such by competent critics both here and in Europe.

Colorado Springs.

JOHN S. ZYBURA.

### The Wicked Old Women

To the Editor of AMERICA:

The Wicked Old Women are at it again, I observe. A week or two ago, the subject of their protest was that the Connecticut physicians were prescribing whisky for patients suffering from colds. I had always thought that physicians generally were supposed to know their own business, without the interference of old women. Now I notice that the matriarchy has protested against the christening of a liner with a bottle of old champagne, which is reasonable if the matriarchs are concerned about *gulae humanae* (which I doubt) and are not worried about the morals of steel ship's plates. I am not, of course, making any personal allusion. But I cannot but be mindful of the Christian poet who said:

The Saracen's Head looks down the lane  
Where we shall never drink wine again;  
For the Wicked Old Women who feel well bred  
Have turned to a tea-shop the Saracen's Head.

New York City.

HENRY WATTS.

### Pedestal or Broom?

To the Editor of AMERICA:

In a leader, the "Wild-Eyed Judge," of your issue of January 30, reference is made to Woman's Pedestal and brings to mind a passage in one of the early pamphlets on Woman's Suffrage wherein it is stated that women are very lonely, perched on that pedestal. The writer, a Catholic, pleads for the companionship of men upon it, and declares that far from being content with viewing the slime accumulating at her feet, woman is determined to step down and sweep away, in so far as she can, the stinking filth in which her sons are left to grovel. "The role of gracious condoner no longer appeals to her. . . . In the light of experience and for her children's sake she cannot close her eyes to the legalized corruption around her. Vice should be penalized rather than encouraged, and while she poses gracefully on her pedestal this, evidently, is not being done."

Modern, thoughtful women refuse to adopt the theory of men wallowing with impunity in the slime of the gutter. They prefer to wield a broom rather than simper on a pedestal.

London.

ELISABETH O'B. CHRISTITCH.

### Stamps for Missionaries

To the Editor of AMERICA:

May we ask for a little space in your Communications column for an appeal for the Missionaries of Mindanao? This appeal is not for money. It is for prayers and stamps.

Missions which depend for their support almost entirely on the generosity of American Catholics are suffering in such difficult times as these. The missionaries expect that, and are not complaining. However, there is one way that some assistance can be offered them that costs practically nothing.

And that one way is by saving used stamps.

The Jesuit seminarians of Woodstock College have started a stamp exchange, the entire proceeds of which are sent to the missionaries in the Philippines.

The details of our plan are as follows: we ask that stamps be saved from mail, and slipped into an envelope or box and sent to us at the end of each month. What stamps do we want? All foreign stamps; of American stamps, we want everything we can get, except ones and twos of *ordinary* issue. Even the ones and twos are valuable if they are "pre-cancelled," i. e., if they have the name of a city stamped straight across them in clear black. Leave a quarter-inch margin of paper around all stamps.

Woodstock, Md.

RAYMOND J. KENNEDY, S.J.